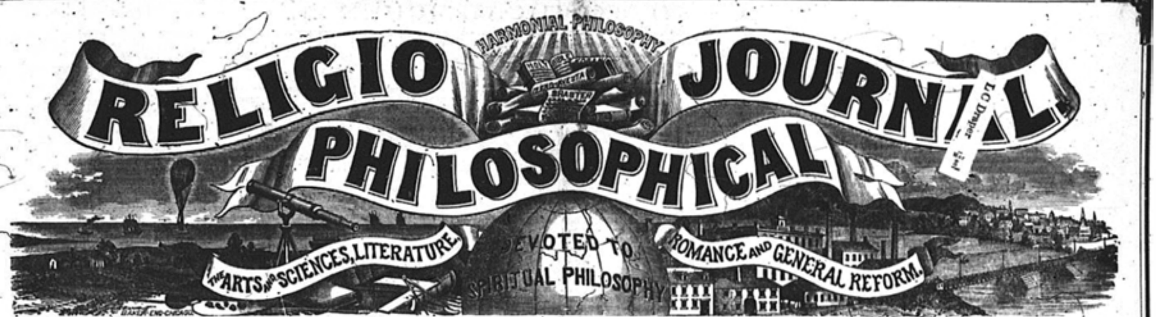
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ROMANCE AND GENERAL REFORM.
L C Draper

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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THE ECLIPSE AND DECLINE OF DARWINISM.

A Lecture Delivered by Dr. J. M. Peebles Before the First Society of Spiritualists, Chicago, Ill.

> "That mass man sprang was from a jelly lump
> Once on a time; he kept an aftercourse
> Through fish and insect, reptile, bird and beast,
> Till he attained to be an ape at last,
> Or last but one."—*Robert Browning.*

> "Not because it is unutterably disgusting and humiliating, but because the idea is profoundly and irredeemably unscientific, founded on false data, false conceptions and false reasoning do I altogether repudiate our 'wormy' and ape-like ancestry."—*Dr. Charles Elam.*

> "The peculiar art of inductive reasoning consists in judging how many facts ought to be collected before we proceed to generalize from them. Clearly it is impossible to collect all facts, and hasty generalization from an insufficient number is the most common of all sources of error."—*Prof. Sterns* (on Hegelian Methods).

> "I willingly concede to every man what I claim for myself—the free range of thought and expression; and am perfectly indifferent whether the sentiments of others on speculative subjects coincide or differ from my own. * * * * * * *To quarrel with one who thinks differently from ourselves, would be no less unreasonable than to be angry with him for having features unlike our own.*"—*Prof. Lawrence.*

From whence and whither—these are the ever-recurring questions. Looking afar back into the measureless ages of the past, I seem to see chaos, fire mist, star dust, a nebulous ocean of matter, within which are centers of force, polarized points, germs and types almost infinite in number. There was never, I suppose, absolute rest in the universe, for force or motion is an attribute of spirit. Matter and spirit are both eternal; the former being in a sense a precipitate of spirit substance. Spirit acting upon and through matter not only produces motion, but molds matter as with a guiding hand. In that almost infinitely remote period atom attracted atom, molecules coalesced, center revolved around center, and out of this heaving, moving mass of chaotic materials, under divine wisdom, emerged the beautiful order of the existing universe.

But whence the origin of man? Was he a special creation from the dust of the earth six thousand years ago? Is he the ultimate, the outcome of monkeys, chimpanzees and gorrillas? Or did he in his essential personality pre-exist as an immortal selfhood? And then again, are the human species—the Aryan, African, Turanian, Malay and North American Indian essentially one? This we unhesitatingly answer in the affirmative, and science sustains the affirmation. Though there are many tribes and races of men, there is, philosophically speaking, but one human species. We are evidently, as the seers of India and prophets of the Old Testament taught, brothers all! originating in all probability along a zone embracing the sunny climes of Central Asia.

The smallest known race is the Bushmen of Southern Africa, while the lowest tribes are the Veddahs of Ceylon and the black tribes of Western Australia. These latter are so low in the moral scale that they live in the clefts of rocks and hollow trees, and subsist upon fish, nuts, berries and insects.

And now the inquiry arises, did these races of men descend from monkeys? Are they nothing more than transformed and perfected animals? Did their souls in the first place originate in monkeys' bodies? This leads us at once to the merits and demerits of Darwinism.

No well informed person will dispute the fact that Charles Darwin attempts to derive men from monkeys; and by men he does not mean our physical bodies alone, for he expressly says we "need not feel ashamed of our parentage," and we can only predicate "shame" of conscious souls. Bodies are never ashamed; it is the souls in them. This, then, is naked Darwinism: that the bodies and souls of men originated in and from monkeys! And that these monkeys were derived from still simpler organisms, even down to two or three primitive germs, which germs he concedes may have been miraculously created. Here follow Darwin's words:

> "The simiadæ branch off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe proceeded. Unless we wilfully close our eyes, we may, with our present knowledge, approximately recognize our parentage, nor need we feel ashamed of it." * * * "Man is certainly descended from some ape-like creature, a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World." * * "The early progenitors of man," he again says, "were no doubt well covered with hair, both sexes having beards, their ears were pointed and capable of movement, and their bodies were provided with a tail having the proper muscles."

Haeckel, the ablest expounder of Darwinism, says:

> "That the ancestors of man really existed during the primordial period in the form of these Himatega (sack worms), is distinctly proved by the exceedingly remarkable and important agreement presented by the ontogeny of the Amphioxus and the Ascidia," or larvæ of the "simple sea-squirts." Tracing these stages of development through "gliding-worms," "skull-less animals," "single-nostrilled animals," "mud-fish," "marsupials," and "semi-apes." Haeckel finally says:—"The tailed apes, with narrow noses (Catarrhini Menocerca), originated out of semi-apes by the transformation of the jaw, and by the claws on their toes becoming changed into nails; this probably took place as early as the older tertiary period. The certain proof of our derivation from tailed Catarrhini (apes), is to be found, therefore, in the comparative anatomy, and the ontogeny of apes and man."

The meaning of the above quotations cannot be misunderstood. They are plain and positive.

The fact that Darwinism is posited upon a miracle is enough of itself to throw suspicion upon the whole hypothesis. A miracle, strictly defined, is an abrogation of a natural law, or an invasion of the law of the conservation of energy. The creation or annihilation of matter can be deemed no more a miracle than Mr. Darwin's belief that God originally and specially breathed life into one or a few forms. These are Mr. Darwin's words verbatim:

> "Life was originally breathed by the Creator into a few forms, or into one; and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful, have been and are being evolved."

Prof. Denton wisely remarked to me a few months since that, "If the Creator had purposed to put life into the universe by a miracle, it would have better comported with his wisdom and power to have started out with a *big* rather than with a little miracle. We might as well believe in the miraculous breathing of life into Adam and Eve, as into two or more insignificant forms."

Since my return from the East I have not written to, nor corresponded with, an intelligent Spiritualist who has read the pro and con of Darwinism, that believes in his theory of development. Prof. S. B. Brittan, in writing me upon the subject, said, "The theory of Darwin will harmonize well enough with the atheistical phase of the so-called harmonial philosophy which finds all the sources of universal being in the primary elements of matter and the unintelligent forces of the physical universe. The philosophy which assumes that the great 'Positive Mind' possessing infinite capacities—God, with all his measureless attributes—can be developed from blind, unreasoning and unconscious *force*, can of course readily accomplish the lesser task of finding a man in a monkey!"

"Now let me remind you that the country is free. Any man has a right to trace the line of his own ancestry, and it is not our appropriate business to dispute his pedigree. If in some cases that line terminates in monkeydom; if even the early progenitors of our modern scientific materialists were only gorrillas, or, perhaps, inferior brutes with long prehensile tails and certain limited powers of imitation—(the masters in science are seldom original thinkers), the fact may enable us to account for much that would otherwise be incomprehensible in their peculiar views and occasional deportment. Who doubts that monkeys have a lineage? And who will dispute Lord Byron, who says:

> "And for the same his lineal race
> In darkness found a dwelling place?"

It may be that a shadow of that earlier life and the original title to nobility still lingers in the brain, or in some dark cell of the animal soul. If so, it will show itself in such as are most enlightened. And what mortal knows his pre-existent state, if such wise men as Huxley and Darwin do not possess this knowledge?

In my judgment, the scholastic atheism, and all such incongruous stuff as enter into the materialistic theories and scientific speculations of such men as Darwin and his disciples, are utterly and forever irreconcilable with truth—irreconcilable with the primordial facts and principles of a true spiritual philosophy."

Prof. Wm. Denton, in writing me from Denver, Colorado, says: "Darwinism by no means explains the origin of man; but I think it does explain some of the influences that have operated in producing special forms. An apple grown in a bottle may take the shape of the bottle, but the bottle goes but a little way in accounting for the apple. Ignoring the spiritual in the universe, the theories of such men as Darwin, Spencer and Huxley appear to me most sadly deficient. What caused the first step toward an eye in an animal previously blind? Accidental variation could no more make an eye than the accidental dropping of letters could make a first-class poem. Man's physical body I have no doubt ascended from the lower kingdoms, but spiritual forces and principles, governed by Supreme Intelligence, appear to me necessary to account for the grand result—Man!"

Prof. E. Whipple, in correspondence with me, writes: "During a period of ten years after the publication of 'Origin of Species,' I accepted Darwinism with great enthusiasm as the best explanation of the antecedents of the existing order of creation. But during the last five years, after careful study and mature reflection, I am compelled to regard this theory as very defective, both in its application of the principles of 'Natural Selection' and in its philosophy concerning the nature and origin of specific forms. At best it can only be regarded as an unproved theory, a provisional hypothesis, revealing, perhaps, the historical order of succession of species, but throwing no clear light whatever upon the question of man's first appearance upon this planet."

A. E. Newton writes me thus upon the subject: "I understand Mr. Darwin's theory to be, in substance, that the Creator of the universe, by some process not clearly defined, originated on this globe a few germs of organic life, of the very simplest character, and that from these have been developed or evolved, by gradually successive steps, through the action of the environment—that is, surrounding circumstances and conditions, all forms of organic life which have appeared on the planet, both vegetable and animal, including man; that all the varied genera as well as species of animals, have thus been produced from a common starting point by the action of surrounding material conditions, or 'natural selection;' and hence that the lineage of man is to be traced through the monkey to the ascidian, and thence to the primordial cell.

"This theory, if I understand it, entirely ignores the intervention, or any need of intervention, of any intelligent spiritual agency—anything superior to the supposed inherent forces of matter—in the work of producing the marvelous variety of flora and fauna which beautify our earth, or even of introducing the chief marvel of all, the human being, with God-like capacities, that can survey and investigate, enjoy and utilize all that is around and beneath him.

"The author of this theory—for it is only a theory—appears to have omitted in his investigations one entire hemisphere of truth—the spiritual. It is not strange, therefore, that he has arrived at a conclusion which, if true in any sense, is at best but a half truth. And a half truth, when put for the whole, becomes a practical un*truth.*

"The theory, instead of dispensing with miracles as some seem to imagine, not only assumes one at the outset in the creation of the primordial germs, but necessitates others at every step in producing a greater out of a less; that is, the origination of successively higher orders of being without adequate cause.

"An investigation of the spiritual side of the universe has demonstrated, at least to those who have successfully pursued it, the existence of an 'environment' of spiritual agencies of various grades, endowed with intelligence, perpetually acting in and upon the material, and entirely adequate to the production of all phenomena and all orders of being that appear in the world. Any theory of origins which ignores these agencies is necessarily defective and erroneous."

I could make quotations from Dr. J. R. Buchanan and others substantially harmonizing with the opinions of the above able writers and thinkers in our ranks. The whole tenor of Dr. Buchanan's system of anthropology, as well as his learned essay, entitled "Errors in Biological Science," is diametrically opposed to the Darwinian theory of creation. I have neither corresponded nor conversed with an intelligent Spiritualist since my return from England who has carefully read both sides of the development dogma of Darwin, but that either partially or wholly repudiates it.

Just before I left London, G. C. Groom Napier read a most learned essay against Darwinism, before the Fellows of the "Psychical Society." Sargent Cox, president, and Wm. Crookes was one of the vice presidents. After the reading of the essay the contents came before the society for discussion, and only one of the members volunteered to say a word in favor of Darwin's narrow-guage theory of development.

Gerald Massey, in writing upon this subject, assures us that "Prof. Tyndall claims on behalf of the evolution hypothesis, that the mind of Shakespeare was potentially in the fires of the sun, or in a latent fiery cloud. He might just as well have asserted that the mind of Shakespeare existed potentially in the papirus of Egypt because we got the poet's thoughts printed on paper. Where is the warrant for such an assumption? Why does he assert that mind is a continuity of matter—that man proceeded from the monkey? Why must the soul of force, the living, creative mind, pass through the various forms of matter to get ultimated in the human consciousness? Mr. Darwin and his disciples cannot go lower than the dust of the earth; but for us the main interest of our origin must be in the spiritual domain. * *

"If mind were a growth of matter, and not the cause of growth, surely, then, the greatest eaters ought to have the biggest brains and largest mental faculty; so much beef, so much brain; so much mutton, so much mind; so much pudding, so much poetry; but this is notoriously not so. * *

* It is the will, the spiritual involution, that makes the physical evolution. At present Darwinism works as limitedly on the surface of things in its observation of facts as the man would who should study the nature of the soul by the external bumps on the head alone."

Alfred R. Wallace, as quoted by Dana in the *American Journal of Science*, 1876, says: "For the development of man, gifted with high reason and will, and thus made a power above nature, there was required, as Wallace has urged, a special act of a Being above nature, whose supreme will is not only the source of natural law, but the working force of nature herself. This I still hold."

It will hence be seen that Wallace differs very essentially from Darwin, though he was one of the original propounders of the theory of selection. Mr. Darwin postulates matter and force, or matter and law—excepting his original miracle—as both cause and contents of the whole organic creation, man included; said creation being utterly void of any intelligent plan or purpose; while Wallace supplements the material universe with a spiritual universe, governed by a Supreme Intelligence, and wisely conducted towards the fulfillment of a grand design. Moreover, Wallace denies that man was involved in the physical cosmos, but on the contrary asserts that he is a being of an essentially higher order, and that a special spiritual influx accompanied his advent into the world. I will here quote Mr. Wallace's words which I have in his own handwriting, and which I published in *Human Nature*:

> "Darwinism may be true as far as it goes, but not be the whole truth. Darwin's laws of natural selection and variation are true laws, which will account for much—perhaps for all—the material organizations of plants and animals. He admits an influx of life from the Creator at first. I think an influx of a *higher life* occurred when man appeared. He does not think this necessary. This is the *real difference* between us."

To the same end in his Glasgow address occurs this passage:

> "In that case it will be a fair argument that just as he (man) is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development."—Glasgow Address, p. 30. "Difficulties of Development as applied to Man."

The above positions of Alfred R. Wallace correspond with my published statements in the pamphlet entitled, "The Conflict between Darwinism and Spiritualism." Nevertheless evolution is true; and development means that the less thing, or life-germ, serves as groundwork and conditions for the influx of new and greater spiritual forces, whereby it is enabled to expand in the directions of its natural tendencies.

Darwinism bears something the same relation to evolution that astrology bears to astronomy, or that alchemy bears to chemistry, that special bears to the universal. I believe in evolution, but not in Darwinism. Evolution, from the Latin *evolutio*, is defined by the best lexicographers to be the act of evolving, of unfolding, the expansion of a germ in the theory of generation. Accordingly evolution is a far more broad and comprehensive term than Darwinism. That is, just as the greater includes the less, so evolution includes all that is true in Darwinism, and then pursues that wider sweep of thought that relates to mind, to moral science, and the spiritual unity of the universe. Among the axioms of scientists and philosophers, these stand out prominently:

Every change must have an adequate cause. And again, there cannot be in the effect what does not exist in the cause. Herbert Spencer says: "The properties of the aggregate are determined by the properties of its units." Now, then, the properties of Mr. Darwin's units are matter and force, but is there intelligence in matter or force? Is there wisdom in these, single or combined? Are forms or types or ideas properties of this matter antecedent to organized structures? Has force or law any benificent purpose to accomplish? In the language of Prof. Denton:

> "Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard the theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments."

Lest I be misunderstood, I here re-affirm that I am and have been for years a believer in the grand system of evolution, but not in the dreamy, imaginative and unscientific theory of Darwinism. Evolution and Darwinism should never be confounded. They are not convertible terms. They are as unlike as religion and theology—as unlike as miracle and immutable law—as unlike as accident and intelligent design.

Darwinism stands out with the miraculous breathing of "life into a few forms or into one." Evolution is posited upon the principle that life as well as types are eternal.

Evolution affirms that there are almost an infinite number of types—an almost infinite number of forms. Darwinism teaches that originally there were but a few forms or "one."

Evolution, with an eye to the balance of forces, has its counterpart in involution. Darwinism, has no counterpart, but persists in developing the greater from the less without any higher influx.

Evolution is predicated of Divine Intelligence and an innumerable number of germs or typal forms, having almost every conceivable variety of general aspect and attribute. Darwinism, beginning with a miracle, "a few forms or one," seeks to fill and people a universe with insect life, with animal life and conscious immortalized men.

Evolution, acknowledging an infinite intelligent spirit, is rooted in intuition, moral thought and the fixed principle of progress. Darwinism is based upon matter and life or force and naturally tends toward materialism.

St. George Mivart, F. R. S., after drawing a sharp line of demarcation between evolution and Darwinism, says: "On the special Darwinian hypothesis the manifestation of these forms—'a few or one'—is determined simply by the survival of the fittest of many indefinite variations."

Considering the fact that Darwinists are at swords-point among themselves concerning the origin of species and the origin of man, the lesser disciples should speak and write upon this subject with becoming modesty. I have in mind now the Geneva professor, Dr. Carl Voght. Treating of the matter that all organized beings sprang from a "few forms or one," Voght says:—"The attempt therefore, to reduce the whole organic world to one fundamental form, so to speak—one primordial cell, from which all organisms have been developed in different directions, is as futile as the assumption of those naturalists who consider that the whole organic creation has been developed from an elementary plastic matter—the so-called primordial slime." He further says in his "Lectures on Man":—"If in different regions of the globe, anthropoid apes may issue from different stocks, we cannot see why these different stocks should be denied the further development into the human type, and that only one stock should possess the privilege; in short, we cannot see why the American races of man may not be derived from American apes, negroes from African apes; or negritoes from Asiatic apes."

Take also the theory of spontaneous generation; scientists are utterly at loggerheads as to whether it be a fact or not. Dr. Bastian believes in spontaneous generation. He finds no difficulty in bridging the gulf between dead and living matter, between non-organic and organic life. On the contrary, Prof. Tyndall affirms that the so-called facts of Bastian are no facts at all, and points out the fallacies in his experiments. Herbert Spencer, Huxley, Virchow, M. Pasteur, M. Jobert, and other distinguished scientists of Europe utterly repudiate the theory of spontaneous generation:

> "I do not believe," says Herbert Spencer, "in the spontaneous generation commonly alleged and referred to—that is that creatures having quite specific structures are evolved in the course of a few hours, without antecedents calculated to determine their specific forms, is to me incredible. Not only the established truths of biology, but the established truths of science in general, negative the supposition that organisms, having structures definite enough to identify them as belonging to known genera and species, can be produced in the absence of germs derived from antecedent organisms of the same genera and species. In the second place, my disbelief extends not only to the alleged cases of 'spontaneous generation,' but in every case akin to them."

And so Prof. Tyndall, in the March number of the "Nineteenth Century," after approving of Virchow's position as against spontaneous generation, writes thus:

> "My sole care has been that the potency of truth should be vindicated; and no denier of the potency of matter could labor more strenuously than I have done to demonstrate its impotence as regards spontaneous generation. While expressing, therefore, unshaken 'belief' in that form of 'materialism' to which I have already given utterance, I here affirm that no shred of trustworthy experimental testimony exists to prove that life, in our day, has ever appeared independently of antecedent life."

Scientists differ as widely also regarding the antiquity of man. Chevalier Bunsen, in his work on Egypt, puts the beginning of the human period twenty thousand years B. C.

Jukes, a high geological authority, puts the beginning of the human race one hundred thousand years ago.

Prof. Fuherott, of Germany, fixes the time of man's appearance about three hundred thousand years since.

The ex-President of the British Anthropology Society, Mr. Hunt, puts the beginning of the human race back nine millions of years.

Huxley thinks human beings existed when a tropical fauna and flora flourished high up in our northern clime.

Lubbock thinks that human remains may yet be found in the Miocene strata.

Geikie contends that men are pre-glacial. What admirable unanimity of opinion! These opinions are purely speculative, as no human remains have yet been found in either the Miocene or Pliocene stratas. Relating to the age of the fossilliferous rocks, Dana and Lyell differ to the amount of *two hundred and ninety eight millions* of years! Why write down the opinions of these men as science? Why quote them as authorities? Why quote Darwin and Haeckel as oracles in science, when the system they propound are scarcely worthy the name of hypotheses?

It is to be regretted that Darwinists are not more modest in their pretensions, and more scrupulous relative to exactness of statement. I refer particularly now to the materialistic Haeckel. He stands to-day accused by eminent scientists of interpolations and the substitution of fictions for facts. Dr. Elam, in his able work against Darwinism, entitled, "Winds of Doctrine," pronounces "the *Gastraa* to be a purely imaginary class of animals, and placed where found to sustain Haeckel's notion." Dr. Elam further pronounces Haeckel's *Gastrula* an imaginary order of beings. He also declares his *Chordonia* a "purely imaginative type, having no known extinct or living representatives."

Mivart, in his volume, "Contemporary Evolution," says page 145, "Prof. Haeckel is so fiery in his materialistic pantheism that it hurries him sometimes into antitheistic deductions from supposed facts which later investigations prove to have been fictions—see the supposed organism *Bathybius*." Such imputations against Prof. Haeckel are having the effect to alienate from him the confidence of scientific men. The manufacturing of missing links are quite as much out of place in science as in Scripture or history!

Prof. Southhall, A. M., LL.D., in his excellent book, "The Age of the Mammoth," expresses the opinion: "That Darwinism as a theory worthy of any importance, will be forgotten in twenty years from the present time."

Already Prof. Grant Allen, seeing the decline of Darwinism, publishes in a recent number of the *English Fortnightly Review*, an article designed as he says, "To prop up Mr. Darwin's theory by any external supports which observation or analogy may suggest as to the natural tendency to hairlessness." The problem that Prof. Allen seeks to solve in aid of Darwin's theory is: "How did men get rid of their hair?" The Darwinist professor contends that it was from habitually lying down on it. "The most hairless portion of the body is the back. As man assumed the erect position in walking, he became an animal lying less and less on its belly, and more and more upon its back, so that the growth of the hair was checked, or the hair itself was worn away." This speculation is put forth in sober earnest to account for man's dispensing with his primitive animal hairiness. But

Continued on Eighth Page.

INTERESTING EXPERIENCES.

Wonderful Tests of Spirit Presence and Power.

A COMMUNICATION FROM DR. E. HOVEY.

To the Editor of the Religio-Philosophical Journal:

Just fifteen years ago to-day, at Springfield, in Greene Co., Mo., July 13th, 1864, where we then lived, we received a message purporting to come from my brother Daniel, who had passed to spirit-life in 1821, giving us information that our sister was sick, and that she was on her death bed, and she wished to see us. Mrs. Hovey's health was not good at that time, and I had engagements for dental work with my patients for every day for the next two weeks to come. We could not see our way clear to go, and so we gave answer to my brother. He urged us to go, however, but stated that we could wait for eight days before starting, and that we would still find her living, and at the end of eight days there would be nothing to hinder us from going. We were likewise told that at the expiration of four days, we would receive a letter from Dr. Penniman, Mrs. Hovey's brother, who lived at Woodburn, Macoupin Co., Ill., giving us information of his wife's dangerous condition. At the expiration of four days we got the letter, sure enough, dated as our message was, July 13th, which was likewise the date of a telegram from his father-in-law, at Geneva, Ohio, where his wife was visiting with her father and the family, directing him to "come immediately." She was consumptive, and as she was gradually failing, he was somewhat prepared for the hurried call, and after writing to us, took the next train for Geneva.

At the expiration of the eight days, Mrs. Hovey was entirely well, and I had worked through all my engagements, and had literally nothing to do, a very unusual thing for me, being the only dentist in a town of 3,000 inhabitants, besides half as many more of officers and soldiers stationed at that place We started after first obtaining a promise from our invisible friends (for there were a number in communication with us that night,) that our three children, from six to ten years of age that we were obliged to leave at home, should be taken care of, and that no accident should befall them or us on the way.

Arriving at the Everette House, in St. Louis, on Friday night, we enjoyed the luxuries of that excellent home, which Capt. Gildersleeve, its then popular proprietor, knew so well how to dispense. On Sunday morning it occurred to me that Dr. B. A. Barrett, a friend of mine, had informed me that there was a good lady medium (a Mrs. Corwin) on Morgan street, the number of whose house, however, I could not recall to my mind, but on looking through the directory I found the number in which some one of that name was said to live, and we started out to find her. On arriving there we were informed it was the place, but that Mrs. Corwin was just about starting away and could not then give us a sitting. We expressed our disappointment and was about to proceed to give our reasons therefor, when a middle aged lady of prepossessing appearance stepped into the room and requested us to "say nothing." "Please don't tell me anything," was the remark she made. It was Mrs. Corwin, so her husband told us, and *without any name* we were presented to her. She remarked, "I perceive there is something of importance attached to your visit here, and I will stop long enough for a sitting." She explained that she saw "the death halo," signifying there was to be a death of some one of our friends in the near future.

We sat down, and immediately our friends greeted us with a perfect shower of raps, expressing their pleasure, Mrs. Corwin told us, at meeting us there. In a short time an Indian spirit controlled her, and if he did not tell us all we ever did, he certainly told us enough to astonish us.

In describing the sick woman we were going to see, the medium's hands went to her chest, and the spirit said, "She bad in here;" [turning to me], you call 'em lungs. Ah! me know you. You medicine man, you call 'em lungs.!" He went on to say, (for it was Tecumseh, old "Tecumseh," you know,) that the good woman we were going to see, was a "medicine woman," and her brave was likewise "a medicine man," and that the good woman had given their mother the wrong medicine, in consequence of which she had "gone up to the Spirit world," (all literally true. *Veratrum Viride* had been given through mistake for *Gelseminum*). We were informed that this fatal mistake had much to do with Mrs. Penniman's low condition, and an intimation was given us that eventually we might expect a fatal termination of her life. A prescription was given through Mrs. Corwin, which we were assured would be of much benefit, if taken according to directions. I felt a strong desire that it should be tried, but had my doubts about there being any probability of a trial, owing to the opposition I was sure of meeting, should I mention it to Dr. P. and his wife, graduates of a medical college, enjoying a good practice, popular with the people, members of an orthodox church, jealous of the honors of a chosen profession, how could I ever approach them with such a prescription (an infusion of soot from the chimney back, and lemonade,) obtained in a *such* way and from *such a source!*

The ridiculousness of the affair came up sufficiently strong to upset my gravity for the moment, and I fancied already, I could see the twinkling eyes and twitching mouth of her once usually merry face, but now emaciated form and sunken features, and such a ghastly grin as broke out all over her cadaverous face! when I, had finished my fancied recital. Really! I felt the greatest relief when I reflected that it was all imagination, and that I had not said a word to them as yet, and that they were at least four hundred miles away from there. I ventured to mention my dilemma to the old aboriginal warrior, giving him the reasons therefor, but it seemed as naught to him, and with the easiest possible gesture and the wave of a warrior hand, we were assured that not the slightest difficulty need be apprehended on that ground, that he would be with us and would remove all obstructions out of the way. We were then told we must go, even telling us the route we must take, and that we had no time to lose in getting ready to board the proper train. In going back to our hotel, we ran across an outdoor fruit stand, and there we saw a lot of lemons and purchased some.

Arriving at Geneva, we found the Doctor in a tender and softened mood, under the influence of his recent afflictions, and he actually commenced the recital of sundry instances of maternal interference in his behalf since the death of his mother. He felt that he could not doubt her presence, and referred very pathetically to the promise he had made him in her life-time, to the effect that she would be with and reward him for all he was then doing for his helpless old mother. Thus the way was open and all obstructions were removed out of the way, and whether done by Tecumseh or any other spirit, in or out of the body, I did not stop to inquire, but gave the Doctor a substantial account of our first message, its date and purport, his letter and everything connected therewith, up to the present time, including the prescription at St. Louis. He listened with marked attention and manifested his interest in the prescription by agreeing at once to try it. "Its source," he said, "must be kept from Martha, or she would refuse to take it." It was clear, he thought—we both thought—that the acidulous and alkaline properties of the prescription, were at least not contra-indicated, and would be harmless, and might possibly do her some good. And right here, in justice to Tecumseh, I will add that I had been in the successful practice of medicine for some ten years before the commencement of the war. The lemonade came first. "Where were the lemons to come from?" queried Dr. P.

It was four miles from Geneva, on the lake shore, at Mr. Alford's, and the Doctor doubted that the lemons could be found in all that country. We had them. The medicine was prepared and presented. "O! how good that is. That will certainly do me good. Why did not we think of lemonade, Brownie?" was her first remark on tasting the grateful beverage. "I don't know, Martha," was all the poor man could manage to say. He turned away with heart and eyes too full to say more. I found myself much in the same condition, but his sister, Mrs. N., assured her that her convictions were correct. It certainly would do her good. It did, as the sequel proves. In one week's time she had so improved, that in an easy barouche, she was able to accompany her husband to Bloomfield, some thirty miles south of Geneva, where their sister Mrs. Cross and husband resided, and where we had gone on before them a few days. Here we met them again, also Chas. Penniman, an elder brother and his wife, from Linesville, Pa., whom we were much pleased to find well informed in regard to the phenomena claimed as spiritual, and interested investigators of the same. An interchanging recital of many of these facts and phenomena between brother Charles and his wife, and Mrs. Hovey and me, afforded food for much thought and comment, and there were none of our party more ready or capable of bearing a part in this conversation and none more ready to interpose adverse criticisms to any claim of the spiritual origin of these phenomena than our own dear invalid sister, Martha Penniman.

Wishing to attend the First National Convention of Spiritualists, to be held at Chicago, commencing Aug. 9th, we were compelled to relinquish our part of a very pleasant visit for the present, and accordingly went to the stage office on Monday evening, engaged and paid for our seats to Warren, sixteen miles, for the next day. It was an exceedingly dry and dusty time in all that country; but it commenced to rain that night and continued all the next day. At one o'clock P. M., when the stage arrived, there was no cessation of the rain, and the stage was so full of passengers, that the driver told us, when we informed him he must take us and our baggage, that he could not take even a band-box for us. This occasioned some exultation on the part of our friends, who, with just a tinge of derision, remarked that "Old Punctual would have to stay another day with them." But nothing daunted at this, I took up my two dollars at the stage office, and giving Mr. Cross five dollars, requested him to go and get "a rig" for us and take us to the railroad station. Knowing we were determined to go, and that in arranging our programme before leaving home, our time was up there, and as we were to stop in Dekalb Co., Ind., to have a short visit with my mother and Mrs. Headley, a sister, and a longer stay with them would shorten our visit with our dear ones in Indiana, Bro. Cross readily saw the justice of our decision, and started out to get the conveyance. After being out some thirty or forty minutes, he returned with a blank and puzzled countenance, remarking that it was very strange, but that he was unable to procure any conveyance of any kind, anywhere in town. It was something which had never happened with him before. The laugh was raised again, and again was I reminded that our visit was to continue in utter disregard of all my punctuality. But on ascertaining that Mr. Cross had really done his best to procure a conveyance for us, it may fairly be inferred that I did not participate to any great extent in the hilarity. I thought of all our invisible friends had said to us in regard to the trip. The protection they had promised us, came especially now before my mind. I became satisfied they had something to do in preventing us from starting on that day, Tuesday, as we had intended to do. So intense was this feeling and so absorbed therein did I find myself, that it was some time before a voice was found to express my convictions.

Thus mute, I remained for a few moments until I had fairly time to take in the full meaning of these portentous and singular events, wherewith mingled emotions of surprise, gratitude and deepest thankfulness, such as one may be supposed to feel when he suddenly finds himself rescued and saved from some impending horror which had chilled his very blood—feeling with the force of certainty that we had really escaped some unknown catastrophe in being compelled to remain another day, we then and there gave due notice to our friends to that effect, and promised to report the facts so soon as we ourselves knew what they were. We did not have long to wait, as the sequel will show. Next day, Wednesday, the lovely sunshine lighted up a beautiful prospect in the glittering lawns and rejoicing fields, which erst were drooping under the dust and summer's sun, but now invigorated by the cordial bath the grateful rains had showered down upon them all, they were looking bright and cheery as the well dressed maid in her morning robes, or the bright-faced child in the nurse's arms.

One must be something less than human, to be well and not be joyful, with such a prospect before him. We were human and felt it to the full. But our departure was at hand and the question naturally arose whether we should wait for the stage or try again for a private conveyance? The day before both had failed us, and both would fail us again then, but we would start on our homeward way. So it was arranged that Mr. Cross should make another trial before the stage was due, and failing to find "a rigg," we could but fall back upon the stage which, up to the previous day, we were repeatedly assured, never contained more than one or two passengers until arriving there. Mr. Cross went out, but soon returned and reported success; and, curiously enough, his surprise at his success excelled that of his previous failure. He went on to tell us that the first man he met, was Cousin Marvin Brown. He asked if we had yet gone, and when he learned that we had not, and Mr. Cross had given him the reasons of our detention, he remarked that he wished to go down to Warren, and if we would find the carriage, he would furnish the horses and Mr. Cross could drive us down, and we could all go together. This arrangement was all very satisfactory, Mr. Cross thought, but where would the carriage come from? He agreed to try, and the first place he called at he procured, as he said, about the best family carriage in town. When all were ready, Mr. Brown, Mrs. Cross and her son David accompanied us to Warren; and the sixteen miles seemed but as a delightful morning call, so pleasant the company, the conversation, the conveyance, the weather and all. We parted with our friends and took our seat in one of the splendid cars of "The Atlantic and Great Western Railroad," at Warren, Ohio, on Wednesday afternoon. In starting out in the direction of Cleveland, I shall never forget the calm and settled feeling of peace and security, which seemed to pervade and take possession of our whole being. On, on we sped, nor dreamed of ought to mar the magic spell. My dear and other self sitting by my side, always occupying the most honored seat in my affections, for some unaccountable reason seemed doubly dear to me that day, and had it been vaguely hinted that a newly married couple were aboard the train, and 44 and 48, could have passed for 24 and 28, I am quite confident that we would have been pointed out as that happy pair, and that we were on our bridal tour.

On, on we sped, and such an inconvenient and disagreeable thing as a railroad disaster, was nowhere in all our thoughts that lovely afternoon—but hark! What was that the conductor said?

"A wrecked train!"

"What train?"

"Yes, yes, there it is; yesterday's train going west."

"What results?"

"The usual results; a number killed and wounded."

"Oh! and there we would have been, had we started yesterday."

I have told this story a number of times to a few interested listeners. I have never written it until to-day. I can never tell it, nor shall I ever be able to write it, without calling up all those thrilling emotions which stirred the very fountains of those deeply seated forces of the soul on that occasion. For a brief space, we could not speak—talking was out of the question; but the glistening and watery eyes which met, could speak, and whole volumes were spoken in the shortest possible time. Oh! such impressive language, too, did they speak. There was gratitude and grief; love and reliance; sorrow, joy and thankfulness all commingled and blended together into the firmest conviction of the presence of our dear invisible friends; and no amount of sophism, of cold and philosophical reasoning, or the jeering of those occupying only the material—the sensual or the intellectual plains of life—could possibly have unsettled the firm assurances we then felt, that we were the favored objects of their kind care and protection. Thus far they had fulfilled their promises of protection, and did we have any fears they would forget us during the remainder of our journey?

Our excellent visit with our Indiana friends, shortened only by one day as above stated, being completed, we arrived at Chicago, attended the convention, came on to St. Louis and again put up at the Everette House, and then visited Mrs. Corwin, where we could give formal expression to the gratitude we felt toward our invisible guides and protectors, who now greeted us with much affection and seeming delight, equaled only by that we experienced in our own hearts for them.

We arrived safely home, found everything satisfactory, children well and ready to give us a warm and rapturous greeting, and to this day, whatever may have flitted across the horizon of our faith and hope before, we have never felt the shadow of a doubt of our continued existence hereafter, nor of the fact of an intercommunication between the denizens of the Spirit-world and this.

The death of the Doctor's wife took place in September following, and in a letter giving an account of his efforts in trying to administer the alkaline part of the prescription, which for some weeks he found it difficult to procure, his wife insisted upon knowing what it was, and then, why it was, that he resorted to such a questionable remedy? Although quite anxious to avoid any explanation, he felt at last its necessity, and yielding, gave her a faithful account of the whole affair.

Judging from the Doctor's description of the manner in which she received his recital, and especially of the source of the prescription as well as the way we got it, I concluded that he had before him the literal and living spectacle of mirth and derision, which I saw only in imagination when I first obtained it in St. Louis. "She raised her long and slender arm, and with her bony fingers, now all emaciated to a merely lingering skeleton, pointing upward, she remarked, 'Do you suppose that old savage warrior knows any better what is proper for me to take, than you and I—Brownie?'" What would have been a perfect screaming laugh, in the days of her health, was now reduced to that sardonic and unearthly grin my imagination had pictured as stated above.

Wholly unacquainted with this good woman, her husband and me, Mrs. Severance saw and described her some months afterward; and so perfectly accurate was her description of her person and her labors of love in connection with one of our children whose hearing was imperfect, and to whom in her life time she was strongly attached, and having had the best assurances that now in her celestial home should she continue to practice physic there, she will be much less distrustful of the spiritual origin of her prescriptions, than she was of Tecumseh's in 1864, we forgive her, remember and love her, now as always, our dear good sister, Martha Penniman.

* * *

To dispense with morality and to indulge men in certain stated equivalents of ceremony, in the stead of real virtues and amendment of manners, is a power which even God himself has never claimed, and the doing of which would be, as the apostle expresses it, to deny himself. It would be a changing of his unchangeable nature, and making himself to be what he is not.—*Dr. Clarke.*

Our ideas of right and wrong are mostly right? We can all agree as to what is best for man. No one will assert that a lie adds to a man's character; that dishonesty inspires confidence; that expensive, injurious habits are to be commended, or that vices that shorten and brutalize human life are fit for men and women to practice. Sins may have made saints, but we do not believe that they have made a great many. You will be a better man to-morrow by being a good man to-day.—*L. K. Washburn.*

The Rev. Samuel Watson's Experiences at Camp-Meetings, Etc.

To the Editor of the Religio-Philosophical Journal:

Four weeks ago I left my temporary home near Augusta, Ark., to fulfill some engagements. With your permission, I will give your readers some items picked up by the way. On the evening of the third day, I arrived at the hospital mansion of my friend, Col. S. P. Kase, in Philadelphia. His residence is emphatically the home of mediums and lecturers. I found there that evening the wonderful trance speaker, Mr. Colville, of England, who has been engaged by the Spiritualists of Boston; Mrs. Shephard, of Minneapolis, who has been lecturing in Brooklyn, and resumes her work there again soon (I have heard her a number of times, and regard her as one of the best inspirational speakers I ever heard); Mr. Wheelock, of Utica, New York, who has so long been the inspirational speaker through whom those remarkable communications from so many distinguished persons have been given to the world through that excellent periodical, *The Olive Branch*, and Mrs. Thayer, the flower medium, of Boston, with other mediums, made up, with Gen. Edwards, of Washington, D. C., our company.

A séance was to be held, but Mrs. Thayer was sick, and retired without anything being accomplished. Mr. Colville was controlled, and after giving each of us a delineation of our character and facts in our history, with significant names, his control told us that "the flowers would come at four o'clock." We then all retired to the arms of Morpheus. Just as the clock was striking four, a shower of many varieties of flowers, fell upon Mrs. Thayer's bed. Knowing nothing of the prediction, she was amazed at their appearance. She ran into Mrs. Kase's room, and a large rose fell on her bed.

After Mrs. Thayer came in the next morning, just as we were starting to the campground, a piece of lava of bluish color and oval shape, some two and a half inches in thickness, fell on the floor by her side. It was hot. Mr. Colville's control said it was from Mount Vesuvius.

Of the Neshaminy camp-meeting you have heard through your regular correspondent. I have been attending camp-meetings for over forty-five years, of the Methodists and other denominations, but I have never seen such marked good order as prevailed there during the eleven days I was on the ground. Not the slightest disturbance occurred. Thousands attended at the stand, and all seemed interested in the lectures, conferences and other exercises which were carried on daily there. On the last day there was the largest audience of any during the meeting. It was estimated to contain from ten to fifteen thousand persons. The Spiritualists are more indebted to Col. Kase for this gathering, than to any other person. He was its president, and Mr. Champion is president of the First Association of Spiritualists of Philadelphia. I never saw two officers more faithfully discharge the duties pertaining to their official relations, than they did during the camp-meeting. Everything moved on harmoniously so far as we could judge, and it was a grand success.

The Methodists were holding a camp-meeting at the same time a few miles above, near the railroad. The officers of the Spiritualist's camp-meeting sent three of us there, who had been Methodist preachers, to tender our greetings to them, and offer an exchange of speeches at any time they might select, except on Sunday, as the appointments were made for that day. We were received courteously and treated respectfully, though our proposition was, of course, declined. Some unknown person, with not even a *nom de plume*, wrote a very erroneous account of our interview, which was published in the *Record*, of Philadelphia. I wrote a reply to it the same day it appeared, and Col. Kase took it to the *Record*, who failed to see the proper man to whom it was referred, though he waited till nine o'clock that night. The reply did not appear. After the meeting was over, the Colonel and myself called at the office and found that the editor had never seen or heard of my reply, nor could it be found in the office. Having preserved a copy of it, he sent to Col. Kase's for it and published it. A week, however, had elapsed so that the truth will never catch up with the slanderous report written by, I know not whom.

Rev. Mr. Chaplain, the presiding elder, having been requested to give an account of this interview, published in a Delaware paper a very correct statement of the interview, in which he says it was courteous and respectful. He only complains of what a gentleman, who was not one of our committee, said on leaving.

During my stay in Philadelphia, I met with Mr. Powell, the new slate-writing medium. A piece of "something" is materialized on the end of his finger, with which he writes like a pencil. My finger was used in the same way; it felt like the head of a pin pressed in the flesh. He took hold of my hand, and with my finger wrote a communication that might be considered a test for me. There is no trickery in this phase of writing. I had a sitting with that most excellent medium, Mrs. Katie B. Robinson, of Philadelphia. Among other things she told me, Jesse B. Furgeson controlling, that next year spirits would materialize and stand out in full view, and address large audiences.

I had two very interesting séances at the house of Col. Kase, with Mrs. Shephard as the medium. Some things were told me that we will not mention now, but may at a future time.

I went to New York via Long Branch, and spent several days with a valued friend in Brooklyn. I heard Mrs. Richmond lecture morning and evening on Sunday. I remained Tuesday in New York and called on my old friend, Mrs. Mary Dana Shindler, who is with Mrs. Dr. Shomery, 18 Bond St. I had a sitting with her, and though we had never met but once before at a conference in New York, in 1872, she was enabled by the invisibles, to give me quite a number of interesting facts of my history, and ventured somewhat into the future.

I spent some time pleasantly with that world-renowned medium, Dr. Mansfield. Several of my family reported themselves through his mediumship; also several old friends who were Methodist preachers in earth-life. Among them were Dr. Thomas E. Bond, with whom I had the controversy which was published in "Clock Struck One." (He is now) my defender); Rev. Drs. Parsons, Sehon McMahon, D. C. Andrews, Gen. Thos. Rivers, and Asa Winchester. Some of these will have a hearing when I bring out my book.

I went to the Lake Pleasant camp-meeting, up the famous Hudson to Troy; thence by railroad through the Hoosac Tunnel, the largest in this country, extending four and a half miles through the mountains. I was met cordially by many who never knew me personally, and treated very kindly by the President of the Association who presided with dignity and ease over the meeting. When I surveyed, as I could, but a part of an encampment with nearly four hundred tents, the beautiful lake on one side and the towering mountains on the other, and the vast crowd scattered over the hills and dales with camps in every direction, it reminded me of a vast army. I could but exclaim, as the Queen of Sheba did when she visited Solomon, and saw his glory, that the half had not been "told me" of the Lake Pleasant camp ground. I was not one of the invited speakers, yet I was kindly requested to lecture the first forenoon after my arrival. I spent three days there pleasantly, and if other engagements had not required me to leave, I would have tarried much longer with these New England Spiritualists.

I have now scribbled hastily to my tenth page of pleasant things; I must relate one of a different character: It was advertised that Wm. Eddy would give a materializing séance in the large hall over the dining-room, at which a materialized spirit would come out and address the audience. Nothing short of this would have caused me to go to a materializing séance. The hall was filled within a few feet of the cabinet to the back part. After some playing on the organ, singing, etc., the curtain was turned partly aside. A materialized spirit did actually appear, and addressed the audience for some time on what claimed to be the subject of materialization. He "butchered the King's English in a way we have rarely ever heard by any public speaker. He was at fault in biblical history. Among his blunders he stated that Daniel appeared to the woman of Endor when visited by Saul, etc., etc.

I thought I would ask him to turn aside the curtain and let the audience see the medium, but as they would not permit Brother Cephas B. Lynn even to ask a question, I did not dare to make such an "unreasonable" request. This spirit had to retire behind the curtain to "get more power," and reappeared in front to harangue his audience a second time. The figure was nothing more and nothing less than Wm. Eddy. He may be, and from accounts is, a materializing medium, but such a barefaced impositon I had never before seen, and hope I never shall again. I think the actors in such an affair as that, should be summarily punished as they richly deserve. I have neither time nor disposition to give my views in full of the course pursued by all connected with this shameful affair, but it should meet its merited reward at the hands of all Spiritualists.

I must not omit to mention our old friend, E. V. Wilson, who had his large tent with seats for about a hundred persons, and morning and night he held meetings which were largely attended. In the morning free discussion; at night tests, which were very wonderful. I left this lovely place Friday evening, and Saturday afternoon I found myself welcomed to the pleasant home of Brother G. F. Lewis, who resides in as lovely a place as I have ever seen. This is, indeed, a beautiful city. Some of its streets and avenues, I have never seen any to compare with them, only the Boulevards of Paris.

The meeting at the grove yesterday was a decided success. The papers this morning give favorable notices of it, estimating the audience at two thousand persons. I have not space for further remarks now.

I have been for five years attending large meetings and camp-meetings in the northwestern states, and this year I have been farther east to the land of steady habits. I have heard many of our finest inspirational speakers, seen many mediums (some fifty or more at Lake Pleasant), and mingled freely with representative Spiritualists of the east as well as west, and I am fully satisfied that on the great fundamental principles we are in perfect accord.

I leave in a few days to attend the four days' meeting at Alliance, thence away west via St. Louis, where dear ones await to welcome me home again.

I am yours truly,
SAMUEL WATSON.

Cleveland, Ohio, Aug. 25th.

* * *

"The Ethics of Spiritualism."

"The Ethics of Spiritualism: A System of Moral Philosophy founded on Evolution and the continuity of man's existence beyond the grave, by Hudson Tuttle."—This gentleman is able and Liberal, and hence in many things sensible, as far as he knows. Very likely he is correct in supposing that morality has been evolved in the progress of the race, but when he theorizes on "the continuity of man's existence beyond the grave," he appears to us as unreasonable and as contrary to the teachings of Nature as if he were to tell us that man lived in a previous world before he was born into this. Mr. Tuttle and all other Spiritualists talk of life and mind as if they could exist independent of human, physical, and material organization. To our mind this is a self-evident mistake. But Spiritual books, aside from the imaginative, always contain good ideas, as is the case with this one, which can be obtained at the office of the Religio-Philosophical Publishing House, Chicago, Ills.—*Boston Investigator.*

* * *

An enemy to every religion, if asked to describe a Christian, would, with some show of reason, depict him as an idolator of his own distinguishing opinions, covered with badges of party, shutting his eyes on the virtues and his ears on the arguments of his opponents, arrogating all excellencies to his own sect and all saving power to his own creed, sheltering under the name of pious zeal the love of domination, the conceit of infallibility, and the spirit of intolerance, and trampling on men's rights under pretense of saving their souls.—*Dr. Channing.*

All virtue and religion, all discipline and industry, must arise from this as their first principle—that there is a power in us to govern our thoughts and actions and to raise and improve our faculties. If this is denied, all endeavor, all education, all pains, either on ourselves or others, are vain and fruitless things. Nor is it possible to make a man believe other than this; for he does so plainly perceive that he is a free agent, he feels himself balance matters in his thoughts and deliberate about them so evidently that he certainly knows he is a free being.—*Burnett.*

Religion, if we follow the intention of human thought and human language in the use of the word, is ethics hightened, enkindled, lit up by feeling. The passage from morality to religion is made when to morality is applied emotion; and the true meaning of religion is thus not simply morality, but morality touched by emotion. And this new elevation and inspiration of morality is well marked by the word "righteousness." Conduct is the word of common life, morality is the word of philosophical disquisition, righteousness is the word of religion.—*Arnold.*

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

A late traveler in one of the remote districts of England, was surprised at finding at work in different shops, two model blacksmiths, one the widow and the other the daughter of the former man of the anvil and forge. He describes both as being modest and comely women, highly respected and successful in the communities where they wrought. This is only one among numberless instances which illustrates the pressure of necessity's iron hand upon our sisterhood. The great increase of population and general financial disturbance, make the question of livelihood one of more and more import to all classes. No one knows at what hour she may not be swept by some great tidal wave, out of the safe refuge of comfort and home, to buffet alone in the open sea, where skillful swimmers alone can keep their heads above the waves. No one is sure of a competence, during life time. Even the wife of an ex-governor of Rhode Island, who, a few years ago, married twenty millions of dollars, is to-day unable to pay the tuition of her children among other honest debts. It behooves us, then, under the uncertainties of existing conditions, to become skillful in some avocation which may yield us honest living; on this, as a ground work, may be embroidered, all the refinements, accomplishments and culture which we may be fortunate enough to command.

The reorganization of society, of which poets, philosophers and reformers have always dreamed, will, very likely, come through necessity, as other progress has come. However that may be, it must bring about a natural, intimate and hearty relation between every individual and the soil. No one stands so near the primal forces of nature as he who tills the earth. The strength of cities, the intelligence of the race, comes from the country. There is a strong, slow, steady growth of the one who lives intuitively near the great heart of things.

"Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy, for, she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessing."

All strong souls have loved the country. The Bronte sisters were reared in a lonely parsonage on the edge of the wild, bleak moors, over which they took long walks; there they commenced with the spirits of air and field, and gathered inspiration for their weird, wonderful books. Harriet Martineau, having won a competency by years of hard toil, went to spend the happy remainder of her days on three acres of land in Grasmere, and proved to be so successful an agriculturist, that her advice was sought all over the kingdom, and she was forced to publish an account of her management. "Never have I known a lonely hour," writes she, "though much of the time I was the solitary inmate of my little home, with my two young maid servants."

We cannot take up a paper at this season of the year, but we read of women and girls who have done feats in the way of reaping, mowing, loading and unloading; who have worked beside men and outdone them, in some cases. Obviously, such labor is unfit for women; it coarsens and cheapens womanhood, as a rule, and half the world's work is to be done in other ways. Not so with floriculture and horticulture. Our feet, in those avocations, are planted firmly on that dust from which our bodies came, and to which we must return, while our souls may drink untold refreshment and peace, from those fountains which are the causes of all physical life. The beauty and mystery of changing seasons, light, air, color, form, foliage, flower and fruitage; the bending sky, that best type of the infinite, with its ceaseless mobility, playing over its unchangeableness, as the phenomena of individual being blossom from the back-ground of eternal spirit; the beauty of all these we need to realize in our inmost souls. In order to do this a strip of soil will one day become the inherent right of each person and a return to sweeter, simpler, truer modes of life, with less artificial relations with each other, must help to usher in the dawn of the golden age.

There are at least thirty thousand sewing women in New York and its adjoining cities, the great majority of whom are working hard for the barest necessities. The same story is repeated in all cities of the globe. A large portion of these could become successful in a small way, in the employments of floriculture, horticulture, and the rearing of poultry, if they only *knew how to make a beginning.*

In portions of the country where land is cheap, a little, well cultivated, will yield a comfortable living, and the toil required is far better for the owner, with a little help which her surplus produce will hire, than to wear one's life out at a sewing machine, or behind the counter. Of course it takes intelligence, thrift, tact, energy, so does any occupation, to command success. A fragile, consumptive, from the island of Nantucket, went to California, a few years since, and bought eighty acres of land in a fertile valley. She had been a teacher, and was a woman of fine intellectual endowments, which she brought to bear in her new industry.—She has lived an out of door life, and so grown strong and enduring. Last spring she set out six hundred fruit trees, with the aid of one man. She has several hundred fruit trees in bearing, and is drying forty tons of raison grapes, and several tons of peaches for market. She has a lovely, refined home, and better than all riches, serenity, independence and health. Her excellent management and success attract visitors from a distance.

PERSONALS.

Miss Anna E. Brackett, who is now the head of a very successful school in New York city, had the highest salary ever paid to any woman teacher in the United States. It was in St. Louis, and the sum was $3,000.

Two young ladies, the daughters of a Russian noble, have just passed their bachelor's degree with high honors, in the College of Science, Marseilles, France.

Calista Halsey, author of "Two of Us," is considered by many to be the most promising American novelist. Her publishers have not been able to supply the demand for her work.

Frances Hoggan, M. D., of London, has issued a pamphlet on "swimming and its relation to the Health of Women," in which she strongly advocates that form of exercise.

Sojourner Truth, now one hundred and three years old, has joined the exodus of her race, Kansas-ward. She believes the colored people can acquire small farms there, together with habits of industry and thrift.

Miss Gardner, of Boston, who obtained an honorable mention for her picture, "At the Fountain," at the Paris Salon, in May last, is the only American woman who has ever won any distinction in this very exclusive exhibition.

Elizabeth Stuart Phelps, author of "Gates Ajar," is treasurer of a reform club in Gloucester, Mass. She is contributing an interesting series of papers on "Old Maids," to the Independent.

Harriet E. Stanton, daughter of Elizabeth Cady Stanton, who graduated with high rank from Vassar, inherits much of her mother's gift of oratory. She will enter the lecture field this fall.

Mrs. Caroline S. Brooks, whose bust of Iolanthe carved in butter, attracted so much attention at the centennial, is working through many difficulties, modelling busts and selling photographs of her first beautiful work which was done with rudely whittled splinters of wood, and is evidently an inspiration. Mrs. Brooks has a susceptible temperament and only needs opportunity and patient study.

Mrs. Elizabeth Thompson, whose generous works have taken a multitude of forms, has begun to publish a small paper called *The Worker*, in aid of co-operative colonization, as a solution of the questions of labor and capital, or Socialism. It results from the combined and earnest thought of a few thoughtful people, and will endeavor to practically help the emigration of the unemployed from cities to the country. The society, in order to prepare those most interested, and to awaken thought and inquiry, propose to have lectures weekly, in many places, to circulate handbills, and to have an office for personal consultation at 5 Cooper Union, New York. It is a worthy object beset with many difficulties.

The Origin and Basis of Morals.

BY B. F. UNDERWOOD.

Man has learned through many centuries of experience that some actions conduce to human happiness; that others cause unhappiness. One class of action is called *right*, the other is called *wrong*. Whatever, on the whole, promotes the well being of man is right; and whatever on the whole militates against it, is wrong. The only criterion by which we can ultimately decide what acts are right and what acts are wrong, is the *effect* they produce for or against human happiness. Hence *utility* is the standard and the test of virtue and goodness. To those who object that mere sensual gratification is thus erected into a standard of virtue, it is sufficient to remark in the language of Mill, that "it is not they, but their accusers who represent human nature in a degrading light; since the accusation supposes human beings to be capable of no pleasures except those of which swine are capable." The useful comprehends among other components the pleasurable, the ornamental, the beautiful, art, poetry, music, love and passion as well as printing-presses, steam-boats, telegraph and sewing machines. Our ideas of duty become more correct with advancing culture, because it enables us to understand more fully our relations to our fellow men and to the external world, and to perceive the result of certain lines of action and courses of conduct, by which we learn what is involved in those general principles and precepts which have descended from the early and comparatively uncultured periods of human history.

Pleasure, says Herbert Spencer, "is a feeling which we seek to bring into consciousness and retain there," and pain is "a feeling which we seek to get out of consciousness and to keep out." As a consequence "if the states of consciousness which a creature endeavors to maintain are the correlatives of injurious actions; and if the states of consciousness which it endeavors to expel are the correlatives of beneficial actions, it must quickly disappear through persistence in the injurious and avoidance of the beneficial." In more simple words, were it possible for a race of animals to seek pleasure in injurious action, and to avoid beneficial action as painful, such a race could not fail, under the law of natural selection, to become extinct at once. It is equally certain that under this law, no race could come into existence. It follows that our knowledge and practice of virtue, the sum total of acts that conduce to our well being, have been attained by the desire for human happiness. There are one or two objections that can be urged against this view, but they are of a superficial character, and need not be noticed here.

Experience has taught that some acts which are pleasurable for the moment, are ruinous in the end. That others which are painful for the time, are ultimately the source of great happiness. It has also taught that acts which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community, which in tribal, and much more in civilized life, is the *main consideration*. "And bearing in mind that the community, which primevally comprised only the little tribe, has by long-continued social integration come to comprise the entire human race, we have the ultimate theorem of the utilitarian philosophy, as properly understood, that actions morally right are those which are beneficial to humanity, while actions morally wrong are those which are detrimental to humanity."—Fiske.

But this is not all; man has a *moral sense* which is as certainly and directly hurt by what he believes to be a wrong act as the tactile sense is hurt by the sting of a bee. This moral sense is undoubtedly *a priori* in the individual, but nevertheless *acquired by the race.* "I believe," says Herbert Spencer, probably the most comprehensive thinker of this century, "that the experiences of utility, organized and consolidated thro' all past generations of the human race, have been producing corresponding modifications, which, by continuous transmission and accumulation, have become in us certain faculties of moral intuitions—certain emotions, responding to right and wrong conduct, which have an apparent basis in the individual experience of utility."

How the first conceptions of right and wrong were probably derived has been shown by Darwin in that able and suggestive chapter on the moral sentiments in the "Descent of Man;" and how the moral sense has been acquired by man and ingrained in the mind, is shown yet more clearly by Spencer and Lewes in their profound and brilliant works.

The moral sense is the highly complex product of human culture. Although instinctive or intuitive in civilized man, there is every argument that the case admits of, in favor of the view that it is the result of acquirement in the race, as the tendency to watch and guard flocks of sheep is the result of experience in the shepherd dogs, or the instinctive fear of man, in certain species of animals, is the result of experience in contact with man whose cruelty and destructive power have, for generations been seen and felt. We have here, in its application to the moral sense, a complete reconciliation of the old sensational theory of Hobbes and Locke, and the transcendental theory of Leibnitz and Kant, each of which contained an element of truth and an element of error.

But while the moral sense has become developed and organized in civilized man, leading him to approve and condemn with the quickness of lightning, to feel shame and remorse, or self-approbation without stopping to think of the results of each particular act, yet it does not tell us *what is* right or *what is* wrong, our conceptions of which depend upon the instruction we have received and the influences that have been brought to bear in our individual education. But this moral sense intuitively approves what we believe right and condemns what we believe wrong. False principles and imperfect moral codes gradually give way to those that are more true and adapted to man's welfare, in proportion as he becomes acquainted with the laws of his being and the highly complex relations which he sustains, in a social state, to his fellow beings. Happiness—the happiness of the race—is seen to be the greatest good. Our benevolence and sympathy become extended with culture and enlightenment. Our thoughts and efforts are no longer confined to ourselves, our family, our community or our country, but are satisfied only with justice to the whole race and the well being of all mankind, the "freedom, culture and prosperity of all."

Such is a statement—although a brief and very imperfect one—of the materialistic theory of morals commonly called Utilitarianism, and of which a writer in the *Westminster Review* says:

"The whole progress of civilization has depended upon the conscious or unconscious adoption of the Utilitarian creed. Wherever it has been enabled to triumph over the other principle, there we find education, activity, enlightenment and progress. * * * But in proportion to the conscious or unconscious prevalence of the Utilitarian doctrine over its opponent, do we note the development of that which we call human civilization. We venture to think that if any one can prove the Utilitarian principle to be false, he will also prove at the same time that the whole of modern civilization is an error and a calamity, and that mankind ought forthwith to set about getting rid of the evil system in which they have allowed themselves to become entangled."

Newport, R. I.

Partial List of Magazines for September.

The North American Review.—The leading article for September is a critical paper by Anthony Trollope, upon "The Genius of Nathaniel Hawthorne." Prof. Simon Newcomb follows with a paper upon "The Standard of Value. The third article is the concluding part of Richard Wagner's "The Work and Mission of My Life." The next article is the second part of "The Diary of a Public Man." The "Confession of an Agnostic," which follows, is an anonymous paper, and professes to be written by a follower of "An Evolutionist," who advertised for a new religion in this *Review* in July, 1878. "Intrigues at the Paris Canal Congress," by A. G. Menocle, is a timely exposure. The number closes with a review of "Three Important Publications," by Mayo W. Hazeltine.

The Eclectic Magazine, (E. R. Pelton, New York City.) Contents: White Wings: A Yachting Romance; Benjamin Franklin; The Comédie Française; Mechanical Chess-Players; Some New Books; The Mandolinata; Recollections of Thackeray; The Colored Man in Australia; Woodsworth; Food and Feeding; The Milkey Way; Mademoiselle De Mersac; "Sociology" of Ants; The Ballard of the Bermecide; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. Besides the above valuable and interesting contents, this number contains a steel plate engraving of "Penn's Treaty with the Indians."

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece; Where the Brook and River Meet; Fright of the Bee Hive; Umbrellas; "Ti Si Poppaty"! Little Titian's Pallette; The Dogberry Bunch; Classics of Babyland; Our American Artists; The Legend of the Salt Sea; Making Hay While the Sun Shines; Royal Lowrie's last Year at St. Olaves; How the Birds Keep Cool; Children at Newport; Don Quixote, Jr.; Little Hop o'-My-Thumbs; Piecing the Blocks; The Baby Bird; Tangles; Postoffice Department; Music. A great many articles are illustrated, and this is indeed an interesting number.

The Phrenological Journal. (S. R. Wells & Co., New York) Contents: Andrew D. White; Phrenology and Metaphysics; Phrenology Applied; Rev. A. Clark, D. D.; Brain and Mind; Animal Magnetism as a fact and as a curative Agent; The Advantages and Disadvantages of the American Novelist; Injury of the Brain; International Prison Reform; Blonde and Brunette Soldiers; Henry S. Drayton, with portrait; Love of Young; A Boy all Over; A Family Physician; Intelligent Labor; Poetry; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What They Say; Personal Items; Wisdom—Mirth—Library.

The Nursery. (John L. Shorey, Boston, Mass.) This magazine is for youngest readers, and the pretty stories with the illustrations will amuse all the little ones.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Rue Neuve-des-Petits-Champs 5, Paris. France.) Is as usual filled with interesting articles from able writers.

La Ilustracion Espirita, published by Refugio I. Gonzales, Mexico, contains articles of interest on the Harmonial Philosophy

THE

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Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

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The following excerpt from its pages will give earnest of the flavor of the whole:

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Spiritualism, the author holds, does not seek to make claim as a saviour [illegible]

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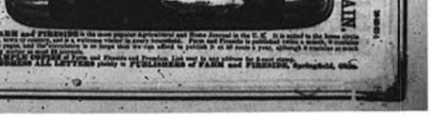

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CHICAGO, ILL., SEPTEMBER 6, 1879.

Rev. Mr. Caverno's Objections to Spiritualism.

The *Alliance* calls our attention to a passage in the Rev. C. Caverno's discourse on "The Resurrection and Immortality," delivered at the New England Congregational Church, Chicago, July 27th, 1879. The passage is presented as antagonistic to the view that Spiritualism offers a scientific basis for the faith in spiritual realities:—

> (1) Right here is a good point from which to view Spiritualism. Its method of proof of existence beyond death is merely intellectual, and that is its weakness and its failure. If its facts are admitted they do not carry its own case very far.
>
> (2) The question of immortality is not one of mere survival after death, but of perpetual continuity of existence. Prove communication with departed spirits, what then? What if there is a "second death?"
>
> (3) I do not believe they (departed souls) could find any resting place for conviction that their own existence is to be continued except as they can hear the Infinite Author of being say, "Because I live ye shall live also," and except as they could find some moral reason to trust the infinite voice.
>
> (4) The great skepticism which hovers over Spiritualism is the blankness of its moral setting and the barrenness of its moral outcome. It would make a better case if it had a moral mission.
>
> To the question—"*Cui bono?*" morally, it is but a hollow answer it returns.
>
> (5) Its demonstration of immortality is too cheap. If immortality is a great boon it ought to require the highest and the best there is in us to prophesy of it—to compass conviction of its certainty.

(1). We are here introduced to the extraordinary assertion that a merely intellectual "method of proof of existence beyond death is a weakness and a failure." When it is considered that an "intellectual proof" may have as its supplement all other *proofs* of immortality which can be offered whether by philosophy, science, morals, or religion, the force and appropriateness of this dismissal of the "intellectual proof" will not be readily apparent. The intellectual proof is good as far as it goes, and so are all other proofs. Some minds may prefer one order of proofs, and some, another.

(2). Admit the facts, and though a future life may be proved, "perpetual continuity of existence" is not proved. Of course neither perpetual continuity of the universe, nor of the human soul, can be proved; for who is there that has yet lived an eternity to prove it? Spiritualists have always admitted thus much, but have been quite willing to run the risk, which every finite being must share with them. If we can survive the cataclysm of one bodily dissolution, we are justified in the believing that we may survive another. Our future may not be a blank eternity, stretching before us like an immeasurable plain. There may be transitions corresponding to what we call death, and leading to a rise in being.

(3). That the Infinite Being once said to a select few, "Because I live, ye shall live also," and that this is an historical fact, cannot be admitted except by taking the "mortal leap" which Faith makes, or fancies she makes, in the dark. Surely Mr. Caverno is not justified in claiming any advantage for Christianity in respect to the question he has raised of a perpetuity of existence. He must well know that some of the noblest Christians that ever lived—Locke, Newton, Priestley, Channing, etc.,—reject the idea that the words he quotes were uttered by the Supreme Being. What he accepts as a ground for faith is regarded as a mere myth by some of the most advanced biblical critics.

(4). "The blankness of its moral setting, and the barrenness of its moral outcome." What Mr. Caverno means by a "moral setting," we may not clearly apprehend. We suppose he simply means that Spiritualism, morally considered, is defective. But the essential question is not whether Spiritualism is moral or immoral; it is whether its basic facts are genuine and true? If they be genuine and true, then they justify the conclusion that they mean continuous life for human beings. That such a conclusion may be held by an immoral man is very probable. One of the most immoral men we ever met was a zealous Calvinist, and another was a "liberal Christian." But to say that the *knowledge* of a future life is to all minds morally barren would be to utter an absurdity and an untruth. It depends altogether on the character of the recipient whether Spiritualism shall be an inspiration and a life, or a barren, blank phenomenon.

(5) "*Cui bono?*" Are we bound to answer the *cui bono* interrogatory in regard to any fact of nature? You ask, What is the use of it? Franklin replied to a similar question by asking, What is the use of a new-born baby? We may not know the use of it. Its use may all be in the far future. What we are interested in knowing is whether it is true. Whether true or not, the facts, according to Mr. Caverno, are worthless. In this he agrees with Huxley. We dissent wholly from their conclusion. Facts so stupendous do mean something; phenomena showing an intelligent force external to the human organism, mean something; they are divine disclosures, and the man who lazily sets them aside as inconvenient and not fitted for his little pigeon-holes, is merely shutting his eyes to the inevitable. The argument from the moral tendency of things may be sufficient for certain minds; other minds want proofs more pertinent and decisive.

You say of Spiritualism, "Its demonstration of immortality is too *cheap*." If that means anything, it means that the demonstration ought not to be for the "babies and simpletons," the poor and uneducated, the heathen and the day-laborer, but for the cultivated few, who can get at the demonstration by labor that is not cheap. But does not Mr. Caverno know that throughout the universe the best things for our welfare are always the cheapest?

You refer us to "the perspective we can get along a line projected by our moral being" for a conviction of our own personal immortality;" and you tell us that "in its full philosophic sense" the word *moral* "includes religion in its signification." There is a fallacy in both these assertions. In the "full philosophic sense" the word *moral* may or may not include religion in its signification; this is still a controverted point; and it is notorious that the "projection of our moral being" does by no means lead in all instances to a "conviction of our own personal immortality." Some of the most moral men among our contemporaries have been atheists and Sadducees. David A. Strauss, Wm. Humboldt, Alexander Humboldt, Professor Clifford, Frederick Harrison, Abner Kneeland, Leslie Stephen, Col. Ingersoll, and many other noted unbelievers, were, or are, eminently moral men.

We agree with Mr. Caverno that, scientifically considered, the account of Christ's resurrection fails in verifications required by a critical mind; but we dissent from him in the theory that Christ and his followers were "careless" and indifferent as to the acceptance, by the public, of the resurrection as a well-authenticated historical and scientific fact. Christ, by his reappearance, sufficiently proved that he was not careless on the subject. "If Christ be not raised, your faith is vain," was the explicit declaration of Paul. Does not this show that he planted himself on the objective fact, and looked to that as the sufficient warrant for our immortality?

Fichte's Spiritualism.

In the German Spiritual Magazine, published at Leipzig, under the title of *Psychische Studien*, we find in the number for April, 1876, an article by Franz Hoffman on the Spiritualism of the late Immanuel Hermann Fichte, who died the present month at the age of eighty-two. According to the information that we get from this source, the ground-thought of Fichte's system is a God-given, spiritually real individualism. He accepts the facts of modern Spiritualism, and refutes the materialism, the pantheism, and the realistic individualism of the day. From the stand point of psycho-physical science he argues in favor of the objective nature of the soul itself. It has a certain *where* in space, but is all-present in every part of its space-existence. Its body is the *real*, its consciousness the *ideal* expression of its individuality. From its inner, continuing, invisible body, the separable exterior body must be distinguished.

The inner body is the soul itself considered in its sense-relations alone. The outer body is the chemical material body, appropriated and then dissolved, and, in death, altogether separable from the imperishable soul. The whole body is the organ of the soul, the instrument of its activity, and consequently a system of organs; and the soul is *unconscious-rational, body-fashioning force*.

Of spiritual facts, Fichte says:

> "Considered singly and incoherently they might have room for doubt of their reality; but through their inner analogy, one with another, they become credible and through their frequent recurrence among different peoples of different grades of culture, in ancient and modern times, are found to cohere so remarkably that neither the theory of an accidental reception of ever-returning delusions, nor that of a superstition transmitted from generation to generation can suffice as an explanation. However offensive, therefore, to the ruling notions of the day, they must be admitted to the domain of well-accepted psychical facts."

These are the deliberate conclusions of a philosopher who was master of all the systems; an anthropoligist whose extensive experience is made manifest in the last edition of his work on "Anthropology;" a student who vigilantly kept himself informed in regard to all the great questions of his time; and a thinker who had for his earliest teacher a father of splendid attainments in philosophy, distinguished for his patriotism, his pure republican attachments, and his eminent moral characteristics. That a man who had the education of I. H. Fichte should recognize the great truths, objective and subjective, of modern Spiritualism, is not a matter of surprise. In his latest work, published some six months ago, he says to the world that the cause of Spiritualism in Germany is secure. Brave words! And the venerable sage gave ample reasons for the faith he avowed.

Science and the Soul.

"Science has its own domain—the earth and all that is therein; religion has its own—the soul, its duties, its destiny." So says the seer of the Chicago *Times*. Does he agree with Professor Newcomb that the soul is not an object for science to recognize? So it would seem. And yet the soul has an earthly residence, and the seer tells us that science has "the earth and all there is therein" for its domain. How shall we reconcile the contradiction. I. H. Fichte regarded the soul as an objective entity; and Bacon tells us it is an object of science. Who shall decide when doctors disagree? If the facts of clairvoyance offer a proper subject for the investigations of science, then is the soul, which makes those facts possible, an object of science?

"Our Persecuted Mediums."

The venerable Thomas R. Hazard, in a letter recently published, writes of a medium who in answer to his request that she would let her wonderful gift be known to the public, assured him that although she then obtained her slender means of subsistence mainly by taking in sewing, and lived mostly on bread (never tasting meat of any kind), she would still submit to greater privations rather than place herself in a position to become subject to such abuse "as has been heaped on the Blisses, Holmeses, Bastian and Taylor, and other mediums." Upon this, Mr. Hazard remarks: "Under such circumstances I think every means practicable should be used to strengthen the hands of *our persecuted mediums*, and enable them to stand in the face of their many bitter enemies."

These are but wild and whirling words. The "many bitter enemies of our persecuted mediums," are quite as unsubstantial as the enemies which Don Quixotte had to encounter. That mediums are often wrongfully suspected of fraud, we do not doubt. But where a medium's whole means of support centre in his display of mediumship, every one must see that the temptation to eke out genuine phenomena with spurious, is almost irresistible, except where the medium clings, with proper moral intelligence and force, to his reputation as to his rock of safety. That under these circumstances, some of the most powerful of our paid mediums should incur suspicion, and incur it justly, is not a matter of surprise. All the mediums named by Mr. Hazard are believed to have been guilty at some time of fraud, and it is only by showing fruits meet for repentence that they can regain the confidence they have forfeited.

All the "persecution" that these mediums have experienced from Spiritualists, has been merely a determination on the part of the latter not to be cheated if they can help it. The materialization phenomena can be verified with just as much certainty and precision as the phenomenon of independent writing. Indeed, they have already been so verified; and it is only the frauds by which they have been accompanied in some cases, that have given a bad name to the manifestations.

That spirits may sometimes cause an entranced medium to commit a fraud unconsciously, is highly probable; but this consideration must not exempt the medium from the consequences of the imposition; and these are distrust and uncertainty. We do not believe that any Spiritualist, entitled to the name, is the enemy of any medium whom he believes to be honest. That unreasonable conditions may be sometimes exacted is highly probable, and the true course of the medium then, if he cannot have the right conditions, is to courteously decline to sit.

Our phenomena have in them so much of the marvelous, that it must not be accounted strange that the skeptical novice should be dull and slow of belief. The medium, sure of his facts, should train himself to treat all such cases of incredulity with gentleness and patience. The ground assumed by some enthusiastic investigators, that faith is a necessary preliminary of a conviction of the genuineness of the phenomena, is not justified by the facts, for we have known of many cases where extreme skeptics and materialists have been converted to a full belief in spiritual realities by the phenomena alone. We think that this talk about "our persecuted mediums" is at once mischievous and impertinent. That a medium can submit to reasonable tests, and maintain her medial power unimpaired, the case of Mrs. Simpson amply shows. Let us take such a position as will encourage the development of more such mediums.

Let those, then, who cry out for harmony and an interchange of vapid compliments between editors engaged in the cause, realize that what we want above all things in the conductor of a spiritual press, is that earnestness and sincerity which shall be as quick to arrest error and imposture as to encourage the genuine and the true. Let no fear of unpopularity deter him from this determination. The time for harmony is not yet. Indeed it is not likely to come in this finite and imperfect state of being. Truth before all things. And then if harmony comes, it shall be welcome just so long as it can be made consistent with a vigilant loyalty to the truth.

Davis on Medial Responsibility.

A. J. Davis thinks himself to some extent individually responsible for his "impressions." His will and his moral status have much to do with them. In his "Magic Staff" (pp. 311, 312) he says: "Amid the trials of life and the changes of death, the consolation is, not that we have been playing the part of insensate automatons under incessant inspiration from spirits, but we are self-existent and responsible beings; and that, aided now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain, which enables us to step upon the less rugged activities of a yet higher and more happy world."

A Hint to the Over-Credulous.

Swedenborg consulted the spirits in regard to size of editions of his books, but found them poor advisers. He says: "I have been taught by manifold experience that angels and spirits will sanction counsels as wise and advantageous, which are quite the reverse. They only regard the good intention, and can be induced to affirm anything which promises to advance it."

"A Scientific Basis."

Our critic of the Chicago *Times* gets things rather badly mixed in the following passage from his article in opposition to allowing religion to seek for a scientific basis:

> "The proposition to put religious belief on a scientific basis is the proposition to put the spiritual and sublimely ideal upon a basis measurable by the yard-stick and open to investigation by the senses and mechanical aids. Spiritualism does indeed pretend to do this; but Christianity reviles Spiritualism, calls it hard names and summons the police to put it out. The cause of the prevailing unbelief is not, in truth, a desire to place religion on a scientific basis, but the frantic and self-contradictory efforts of illogical and scared religionists to do that,—to do the fantastic, the absurd and the impossible."

What are we to understand precisely by "the spiritual and sublimely ideal," as employed by this writer? Spiritualism has certain physical phenomena, showing intelligence, and which by their transcending simply human powers in the production, are fairly attributable to the agency of spirits. This being granted, the "spiritual" and "sublimely ideal" are surely not equivalent or interchangeable terms. Such phenomena as pneumatography and the *apport* of flowers are, it is true, "open to investigation by the senses and mechanical aids," or, to use our critic's metaphor, "measurable by the yard-stick." So much the better for the phenomena, since thus they are confirmed to us both on their objective and their subjective sides.

To put the spiritual on a scientific basis is, therefore, a perfectly legitimate attempt; one to which we are invited by the facts themselves. They are phenomena, and therefore come within the sphere of science. They confirm what Leibnitz insisted upon with regard to every finite intelligence; namely, that the soul is necessarily always *clothed with a material body, more or less rarefied;* and that it finds in its spiritual body of the Pauline type fresh organs of consciousness.

To state as a general proposition that "Christianity reviles Spiritualism, etc.," is to misstate the fact. The Catholic church admits our phenomena as spiritual, though it discredits as diabolical all that oppose Papal infallibility. In our own country, Watson, Crowell, Buchanan, Peebles, and many others adhere to their Christianity, and find its supplement and confirmation in Spiritualism. Bishop Clark, of the Episcopal church of Rhode Island, has been a Spiritualist for this quarter of a century. The number of clergymen of the established church in England, who are Spiritualists, is quite large; other Christians, when they become better acquainted with our facts, will probably lay aside their prejudices in regard to them, and find in Spiritualism a confirmation of much that, without it, is incredible in the Bible.

But the cause of the prevalent unbelief in spiritual realities is not, according to our critic, a craving in minds, scientifically educated, for scientific proof; it is to be found in the "frantic and self-contradictory efforts of illogical and scared religionists" to make their religion harmonize with the advances of science. This reiteration is simply a begging of the question between us and our critic. We deny the truth of the assertion. No amount of alarm on the part of "illogical and scared religionists," especially when that alarm shows itself in "frantic and self-contradictory efforts," can influence reasonable beings (and it is such only whose favor is of any worth) to give up any truth that presents itself with proper credentials.

The essential of religion is a belief that we are not shut up in this poor little moribund husk of flesh, cut off from all relations to the universe, visible and invisible, except such as we have towards the animal creation and swiftly-passing mortals like ourselves; but that there are intelligences and powers, or a Supreme Intelligence, that can affect and help us spiritually, if not physically. Now all that goes to prove that such a belief, whether intuitive or taught, is not chimerical, has, or ought to have, in it a religious element, and is a contribution towards "a scientific basis for belief in spiritual realities." This is all that we contended for; and this is what our critic of the Chicago *Times* has denied. The fact still stands, however.

Dr. Beard on Spiritualism.

In the July number of the *North American Review* the irrepressible Dr. G. M. Beard has an article on what he chooses to call Spiritism. He flatters himself that it is not "much of a shower;" that it is fast abating. The pompous dogmatism and self-complacent pedantry with which he utters his platitudes and his mis-statements were amusing at first, but are getting to be rather tedious. The coolness with which he ignores arguments and facts directly subverting his position, reminds us of what Macaulay says of James the Second: "To reason, indeed, he was not in the habit of attending. His mode of arguing, if it is to be so called, was one not uncommon among dull and stubborn persons. He asserted a proposition; and, as often as wiser people ventured respectfully to show that it was erroneous, he asserted it again in exactly the same words, and conceived that, by doing so, he at once disposed of all objections." The persistent Doctor refuses to recognize the fact that clairvoyance is not a biological monopoly, as he contends, but a faculty common to the race, but requiring conditions for its development. His absurd declaration that he can prove that a case of clairvoyance never occurred in the world's history is based upon a stupid misconception. But, like the Bourbons, the Doctor never unsays what he has once said. He has great faith in iteration.

Is a Man's Individual Experience the Measure of Phenomena?

Dr. G. M. Beard's "deductive reason" tells him,—and he is trying to impress it on the "non-experts" who constitute the human race (seven individuals accepted),—that a man ought not to believe what he considers improbable on any amount of testimony, that of his own senses included. First make up your mind what you will believe and what you will refuse to believe, and then "so much the worse for the facts," when they happen to be against you. Assumptions like these can carry no weight with truly philosophic and scientific minds, unpreoccupied by their own dogmatisms and prejudices. "The first question in regard to phenomena," says Doctor T. L. Nichols, "is not one of probability, or even of what is called possibility, but always *a question of fact;* not, Is it likely? but Is it true?" Many things once deemed impossible, are now matters of daily observation. It is not long since millions of people would have considered crossing the ocean by steam, traveling eighty miles an hour on a railway, sending messages by electricity, reproducing spoken sounds, as by Edison's machines, physical impossibilities. The first photographs were great marvels. Many facts in geology, natural history and philosophy, are marvelous and inexplicable, or unexplained.

Dr. Beard has made himself so generally ridiculous by his *a priori* method of disproving that "positively no case of clairvoyance ever occurred in the world's history," that his denunciations of Spiritualism and his wholly mendacious assertion that its adherents are diminishing in number, and its cause declining, will really help more than it can harm the subject of his assault. It is getting to be pretty generally understood that he is a compound of the simpleton and the charlatan.

A Little Inconsistent.

Our critic of the Chicago *Times* says:

> "The historical fact does not prove anything for the truth of any or all the religions which have existed or do exist; but it acquires its value from the concurrence of the human heart, whose aspiration is now as it has ever been, to immortality."

The critic had been arguing that religion is entirely independent of any of the facts or hypotheses of science; but here, after depreciating the historical fact as proving nothing for the truth, he immediately adds: "It acquires its value from the concurrence of the human heart," etc. So then the historical fact, which if a fact must be a fact of science, *has* a value for religion, after all our critic's scornful negations. It gets its value from "the concurrence of the human heart, whose aspiration is to immortality;" and the concurrence of the human heart, if it means anything, means the concurrence of the religious sentiment. And so the critic comes round to adopt in substance the very thesis he began with ridiculing, and to admit that "a scientific basis for faith in spiritual realities" and in immortality is not such a bad thing after all; since it "acquires its value from the concurrence of the human heart." For the heart to have its intuitions and aspirations scientifically justified is not, then, quite such an "absurdity" as our critic thought at the outset of his remarks. Before he got to the end of them, the vane shifted, the wind blew from the genial south, and the "historical fact" acquired a value from the concurrence of the human heart, aspiring to immortality. Of course the human heart had no cause to concur in an historical fact that "does not prove anything for the truth;" and so we are forced to the conclusion that historical and scientific facts have, after all, some value in giving to religion its *raison d'etre;* and that the "humor" of it is not so "tremendous" as our critic at first imagined.

Dr. Gray on Judge Edmonds' Spirit-Seeing

Dr. John F. Gray, one of the most thorough, experienced, and independent students of Spiritualism, wrote as follows to the late Judge Edmonds, as far back as 1854:

> "I have preached, as a maxim of my observations in animal magnetism and spiritual manifestations, that the belief or conviction of a seeing medium as to the identity of a spirit is not evidence per se * * * I regard your spirit-seeing as unreliable, or rather immature, experiences, because they have no other basis of credit than your convictions at the time of their occurrence. I have added Swedenborg, Davis, Fishbough, and others, as illustrious examples of a like character. Visions are no evidence unless they are supported by other considerations than the assertion of the seer. The seer, while seeing, is psycho-negative; and receives with religious reverence as an indisputable revelation, impressions from whatsoever mind or minds he may be in mesmeric rapport with. * * * Vain is it to rely on the integrity and child-like honesty of the seer's outer-life character as a protection against illusion on this topic. The world's history is full to overflowing of the recorded contradictions of seers."

How fully all this corroborates the criticisms we have made on the utter unreliability of a very large proportion of the communications claiming to be spiritual, and to come from deceased persons of note! If so eminent a medium as Judge Edmonds must be accounted unreliable in much that he gave to the world as coming from spirits, surely our criticisms on the letters and discourses credited to Shakespeare, Bacon, Byron, Theodore Parker, Washington, and other worthies, cannot be regarded as out of place.

"The seer," says Dr. Gray, "receives impressions from whatsoever mind he may be in mesmeric rapport with." How fully this explains the Swedenborg communications given through Dr. Mansfield to Col. Eaton! Dr. Gray spoke from a long and most studious experience; and our experience confirms his own on this curious subject.

Well is it remarked by Wm. Denton: "Spiritualists need carefully to guard against making spirits authority. The world abounds with lazy people who do not wish the trouble of making up their minds and are glad to have spirits do this for them."

The Spiritual Philosophy.

The notion that we want a philosophy higher and more spiritual than that deducible from the facts of Spiritualism, does not seem to be one that is shared by the venerable philosopher of Stuttgard, Immanuel H. Fichte. The son of one of the greatest philosophers of Germany, and himself a student of philosophy and physiology all his days, his opinion is certainly entitled to attention and respect. In his late pamphlet on Spiritualism, he anticipates from its progress "the greatest possible benefit to the cause of religion and morality."

He says: "The proof that the future state is a continuity of the present one, and to be affected by all earthly experiences, and by our fundamental sentiments and affections while here, whether pleasant or grievous, empowers us to meet the moral obligations of life, entirely abstracted from considerations of future reward or punishment. Here in the earth-life we have it in our power to shape our future destination. Certainly is this a serious revelation at a time when mankind has long since become accustomed to displace their care for the future from their daily routine, as a consideration not affecting their interest."

These are brave and authoritative words. Spiritualism, containing as it does the essential truths of all forms of rational religion, offers the basis for a philosophy more comprehensive than any that the wit of man has yet devised. Fichte puts the high philosophical construction on our facts, and sees how entirely in harmony they are with all that is essential and true in all forms of philosophy and religion. The "materialization phenomena" may serve a spiritual state of mind as well as a materialistic. The effect depends altogether on the character, the intelligence, and the moral tendencies of the individual investigating.

The Inter-State Industrial Exposition.

The great Exposition buildings will be opened to the public at 7 o'clock Wednesday, Sept. 3, with every department complete, and forming the grandest display of the triumphs of science, industry and art ever yet attained. The exhibition this year will surpass any of its predecessors, both in display of goods and various accessories. To begin, the building has gone through a thorough renovation. The interior walls, ceilings, dome, and projections have been painted white, with blue and red relief, bringing out the architecture. Around the fountain will be placed ninety-six feet of aquaria, which will contain all cultivated and native fish of Western waters. This will be one of the most attractive features of the show, the fish having been engaged from reliable sources, and the fault that caused the failure of the aquaria last year having been discovered and rectified. Every inch of space has been allotted, and there are still many applicants to take the place of any who do not take the share assigned to them. In all, the exhibitors number a little over six hundred and fifty.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Bishop A. Beals speaks at Crown Point, Indiana, during September.

Mr. E. L. Lewis, of Jacksonville, Fla., and Mr. Corre, of the Burnett House, Cincinnati, favored us with a call last week.

We refer our readers to the seventh page of this issue, where they can see a wholesale endorsement of the JOURNAL.

Prof. Denton, one of our ablest lecturers, passed through this city on his way to Kansas, to attend the Bismark Camp Meeting at Lawrence.

Don't forget to ask your friends to subscribe for the JOURNAL. Let us have a large list of new readers with this new volume.

Mr. Frank, of Buffalo, well-known for his unbounded hospitality to mediums, gave us a call last week on his way home from California, where he has been for some months looking after his mining interests.

Capt. H. H. Brown spoke on Sunday the 17th, at Glover, Vt. He will attend the Convention at Fitchville, Vt., Sept. 5th, 6th and 7th; and the Schroon Lake (N. Y.) Camp Meeting from Sept. 10th to 20th.

STATE ASYLUM FOR FEEBLE-MINDED CHILDREN.—At the State Asylum for Feeble Minded Children, at Lincoln, Illinois, pupils from the State are furnished with board, tuition and washing, free of charge. The school term will open September first. Friends of this class of children, who wish to get them in this year, should make application at once, as there are but few vacancies to fill. Address Dr. C. T. Wilbur, Superintendent, Lincoln, Illinois.

We would say to the brother who makes several inquiries, that "intuition" has been pointed out by some writers as a sixth sense. Whether it exists as such, each one must judge for himself. Mr. D. D. Home, in England, handled fire with impunity, has been carried through the air, and his body elongated several inches,—he being an excellent medium. In this country are several mediums who can handle coals of fire,—the most prominent being Mrs. Suydam.

We refer our readers to an account of a Seance given in another column, where the Medium was Mrs. Simpson, of this city, whose wonderful tests have caused so much interest among skeptics as well as Spiritualists. Messrs. Gale and Bassett are both prominent business men of Minneapolis, and though Liberal in opinion, they are not Spiritualists. They admit the existence of the phenomena, but are not yet quite prepared to attribute the same to spirits.

New Hampshire—Lake, Mountains, Camp Meeting.

I write in a tent, under the shade of great hemlocks and oaks, and look out on the limpid waters of Sunapee Lake. In the distance Kearsarge and Sunapee mountains loom up three thousand feet against the blue sky; all along the shore are forests, rocks and hills; in the lake are wild rocky islands. A little steamer runs from the railroad, six miles south-west, touching at a few points along the ten miles length of the lake—a charming ride. Coming from Lake Pleasant my route was up the Connecticut river valley, some seventy miles, with fine meadows, great elms, old and well-kept farm houses, and thriving villages and towns along the way, and the Green Mountains of Vermont westward, holding watch over all. At Claremont junction, a change of cars, an hour's ride through wild woods of birch and hemlock, winding along foaming mountain streams and beautiful intervales, well cultivated, with the great hills and rude rocks ever in sight, a landing by the lake, and the steamboat ride here, the pure mountain air, the wonderful scenery, the light and shade of lake and sky and mountains at sunset last night,—no poor words can describe them, no skill of artist more than faintly copy such revelations of the Infinite strength and beauty.

Yesterday five or six hundred people were at the opening of the Camp Meeting; next Sunday will more than double the number, and T. P. Greenleaf and others will speak. George A. Fuller and Henry B. Allen,—the first a speaker and medium well-known here, the second "the Allen boy" grown to married manhood and still an excellent medium—are the active managers, with Mr. Blodget, a resident and owner of the Grove. Last night I slept on a mattress spread on the floor in a corner of a new hall, and William Eddy and a young man with him had a bed on the floor some thirty feet distant, two others using another bed beside them. The lamp was out and all quiet, when I heard and felt the heavy tread of two persons stalking across the floor and making it shake; then came their Indian dancing, and the moving of benches to and fro, while I know that Eddy was on his bed talking with us and listening. A long bench was lifted up and laid gently across the bodies of George Fuller and his friend in their bed, and then all was quiet. Soon the night watchman came in to ask about a strange light, which he and others had seen like a bright lantern held some four or five feet high, starting from a corner of the building and going around it on the outside. I saw it flash in at the window, but supposed some one was passing. The whole was a phase of the weird and strange manifestations through the Eddy's. I saw last night Mr. Foskett, an unpretending young man, wash his hands in clean water just from the lake and brought by one of a committee to be free from any chemicals, wipe them dry, pass into a semi-trance, light a kerosene lamp and leave the chimney off, and then hold his hands in the hot flame and let it curl up through and around his fingers, not hastily but with cool deliberation, and repeatedly. Then he put on the chimney and reached his hand down inside, letting the bright flame, which burned as high and strong as possible, envelop his hand. This lasted some ten minutes, when he washed his hands and we all stepped forward to see and feel them. They were cold, but the skin was natural, with no marks of fire or heat, and not a hair singed. Was it spiritual chemistry, or what? It was not pleasant, yet it was wonderful indeed.

Tuesday, Aug. 26th, 9 A. M. Last night Mr. Fuller and Mr. Foskett shared a bed in a room by themselves, and for two hours saw a bright light in the corner of the room some six or eight inches in diameter, heard many raps, and were touched and pulled gently. The mists are creeping over the lake and rain is coming. After our morning meeting I take the steamer and start homeward, closing a month of Camp Meetings.

G. B. STEBBINS.

Sunapee Lake, N. H., Aug. 25th.

Business Notices.

SICK FOLKS SAVE MONEY by buying the medicine known as Kidney-Wort. It is a dry vegetable compound of wonderful efficacy in all diseases of the liver and kidneys. One package makes six quarts of medicine which contains no poisonous liquors, being prepared in pure water.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26tf

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. WILSON.

MRS. D. JOHNSTON, Artist, No. 26 Throopstreet, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

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A MYSTERY EXPLAINED.—Parlor scene: Mrs. Brown, who has spent the summer among the White Mountains in search of health, and who seems to have searched the whole mountain side without being able to find a pair of blooming cheeks or an inch of healthful skin; Mrs. White, who has remained at home because her husband could not afford to go, but whose fresh complexion and bright eyes seem to have caught their bloom and brightness from mountain breezes.

Mrs. B.—Dear me, Mrs. White, how well you are looking! If you will not think me impertinent, let me ask how you can keep so healthy in this dreadful city? I have been to the White Mountains, go there every summer, in fact, and I can't keep off the doctor's list at that.

Mrs. W. (smiling).—I'll tell you the whole secret, Mrs. Brown. You remember how poorly I was last spring, some days even being confined to my bed. Dr. —— told Mr. White to send me to the mountains, but I knew he couldn't afford it, and I tried Dr. Pierce's Favorite Prescription. Its effects were so marvelous that I also tried his Golden Medical Discovery, to cleanse my system. In my opinion one bottle of the Prescription and the Discovery is better than six weeks of the White Mountains for a sick woman. I have only been out of the city a week during the whole summer; then my husband and I went to Buffalo and stopped at Dr. Pierce's Invalids' and Tourists' Hotel. The baths and mechanical apparatus for treating patients were alone worth going to see. Besides, our accommodations were better than we had at Long Branch last year, and the drives and scenery are superb. Let me advise you to use Dr. Pierce's Favorite Prescription, and try the Invalids' and Tourists' Hotel next summer instead of the White Mountains.

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* * * "It is a very remarkable soil; workable immediately after rainfall, and does not bake or clod in cultivation. Cropped for twenty years no diminution in the yield is observed. Timber, if the fires in the winter which burn the dry grasses, were kept out, would soon cover the land. It is a farm and grass soil; a grain and cattle land; 1300 feet above the sea gives it a pure air; absence of bogs, fens, sloughs, ponds, and swamps to breed malaria gives it a healthy and invigorating climate conducive to health and an enjoyable long life. Ague is scarcely known, and rheumatism quickly disappears.

"Why we say this is a natural sheep land, is, that on soil of a similar origin, formation, and topography, have been produced the massive sheep of England,—the Downs, the Cotswolds, the Leicesters—the noblest specimens of the ovine race; and we believe observation will bear us out in saying: that on none other than the soils such as compose the Downs of England and the 'slope' of western Iowa, have sheep been able to retain their highest standard of excellence; but on the other hand, when transferred to breed on other soils, diminish in size, lose in constitutional vigor, and gradually dwindle away, a prey to disease, and their owner wonders why, with his kind care and attention, they sicken and die. All this is natural, if we remember that the sheep is a mountain animal; a dry soil, clear water, sweet and fine herbage, and a pure atmosphere are its natural habitations. We believe the 'slope' of western Iowa is the only natural sheep land in the United States east of the Missouri and north of the Ohio and at no distant day must become their great breeding and fattening grounds; and which will be looked to for the best sheep and the best mutton, just as to-day in the 'blue grass' region of Kentucky the world looks for the perfect specimen of Durham cattle."

The above article is written especially in the interests of sheep raising, by a gentleman who has no personal interest in the matter, but who is master of the subject. The profits of the sheep farmers in the territory mentioned in the article from which we make the above brief extract, are simply unbelievable until carefully verified by actual observation. The country is also happily adapted to all kinds of stock raising.

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By its great and thorough blood-purifying properties, Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst **Scrofula** to a common **Blotch, Pimple, or Eruption.** Mercurial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. **Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin,** in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

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If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from **Torpid Liver, or "Biliousness."** In many cases of **"Liver Complaint"** only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

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produces radical cures of the worst cases of Catarrh, no matter of how long standing. The liquid remedy may be snuffed, or better applied by the use of Dr. Pierce's Douche. This is the only form of instrument yet invented with which fluid medicine can be carried HIGH UP and PERFECTLY APPLIED to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. Its use is pleasant and easily understood, from directions accompanying each instrument. Dr. Sage's Catarrh Remedy cures recent attacks of "Cold in the Head" by a few applications. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. Catarrh Remedy and Douche sold by druggists. R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER FOURTEEN.

Since the bitter and persistent persecution, both by the religious and secular press, of Judge Edmonds, probably no accession to our faith has caused a greater commotion than the publication by Henry Kiddle of his recent book on Spiritualism, and the extraordinary sale of the first edition in a single day, shows not only a deep interest in our faith, but an interest in the published utterances of Mr. K. From his long service in the Public School system of the City of New York, his exalted position as a scholar and christian gentleman, his blameless life, and spotless character, caused many persons who had ridiculed our faith and its believers, to stop and say, "Can any good come out of Nazareth?" Of course the daily journals must attack it, and find fault with its literary execution, and the secular press selected three pages of communications purporting to have been received through his son and daughter, the intelligences thus manifesting claiming to be the spirits of persons of learning and distinction who had long since passed to their spirit homes; these wouldbe Solons, instead of making an onslaught on the moral and spiritual teachings of the book, must cavil at the words of the communications as unworthy of the high source claimed. The papers that are Spiritualistic have also attacked the authorship of the communications. Dr. Fishbough, that veteran philosopher and scholar, in a recent article, gives, I think, the key note to a solution of this problem. When he was acting as scribe taking down the utterances of Andrew Jackson Davis (Nature's Divine Revelations), the sentences were so crude and ungrammatical, that he hesitated to go on in the work. The controlling intelligence using Davis, consented that these thoughts could be clothed in such language as Dr. F. choose to give, insisting that the thoughts should not be changed, only the wording of them. Had Mr Kiddle, as the recorder of these communications through his children, been willing to have done this, a far different book would have been published. Wisely or not, he chose to send the messages out to the world as received, believing that the sober second thought of the reading world would make this all right.

It is not my purpose to defend Mr. Kiddle's book, for our brother who stands as its sponsor, is far more able to do this than I am, but let me here say, that no book issued in favor of Spiritualism in the last ten years, has created such a wide-spread interest in our faith, and so great a desire on the part of thoughtful and intelligent men and women to investigate the phenomena, and in practical results our brother may find in the near future "that he builded better than he knew."

It was my good fortune to make the acquaintance of Mr. Kiddle a few weeks since, and on Sunday, Aug. 17th, I had the pleasure with a friend of visiting him in his home. This gentleman, an old Spiritualist and a Judge in an adjoining State, had also met Mr. K. before, and hence we were not strangers. We conversed for several hours on subjects pertaining to our faith. We found that we had investigated the phenomena patiently since 1873, and in the developing of his eldest daughter and his youngest son as mediums, and in the sacredness of a refined and cultured home, we could not see how his investigations could have been more satisfactorily or successfully pursued. Himself a ripe scholar, and by his long years of faithful and untiring service as Superintendent of the Public Schools of New York city, he had grasped and solved the many perplexing problems of our Public School system, and mastered them to such a degree that when his resignation was accepted by the Board of Education of New York city, it was with great reluctance, for they knew full well that there was no other man in New York city, nor even in our country, that could fill his place, and as I write this there is a great influence being used to induce him to withdraw his resignation, and to continue to fulfil his public duties and responsibilities. Should he consent to do this, the work he has laid out to perform in the cause of Spiritualism, must be laid aside for the present, as he had decided to give time, brain and hands for the upbuilding of our faith, and those of us who are laboring in the ranks now, were more than glad to welcome such a man to the great work. When the writer sent him an invitation to address the Everett Hall Spiritual Conference, it was cordially accepted and we hope his lecture will be of great good to us.

After this long and pleasant conversation, in which his family joined, we were invited to his study for a séance. Mrs. Weissman, his married daughter, had come in a pouring rain for this purpose. She appeared to us an honest and sincere lady, refined and intelligent, and the last person in whom one would expect to find deception, or one who would be imposed upon by invisible influences. Our circle was composed of the two mediums, my friend, Mr. Kiddle and myself. The first communication was for me and from a spirit child who had never before communicated. The medium had no knowledge of such a spirit, and I had no expectation of receiving such a message. Another communication was from a spirit who is always with me and usually communicates at any circle that I may attend. Both of these were given through the hand of Mrs. W., the writing was different in both communications, and the holding of the pencil peculiar in both instances. Another spirit, a dear and valued friend of us both, Mrs. Jennie Dixon, who was an excellent medium, a fine speaker and active in our work in Brooklyn, gave us a beautiful communication addressed to us both; one eminently characteristic of her. Mrs. W. says she receives the impression as the words are given, and as her hand is controlled by the spirit to write. My friend also received a communication through her mediumship from a near relative, and also one from his father through the boy medium in writing, who also saw and described his father correctly. I also received a communication through this young medium. Now, says the captious critic how do we know that our friends in the Spirit-world were present and communicated with us. The circle, the mediums, and all the surroundings, were just such as would bring them to us. The conditions were favorable, the mediums above suspicion, and we know that our loved ones were present. What does it matter, if the words were not what the glowing imagery of the Spirit-world would have given, if they could have spoken without mortal aid. We felt their presence and the baptism of their spirits on our souls; with this we are content. It was such a circle and such pleasant and harmonious influences that any one would be glad at all times to have in their own homes, and we were very grateful for this opportunity.

All honor to the manly courage of Henry Kiddle, who followed the truth where it led him, and has the moral force to proclaim to the world our faith. Press on, my noble brother, God and his ministering angels walk with you day by day down by the green pasthres and the still waters, and that joy and peace that passeth all understanding will abide with you now and forever. That we may have many more such faithful workers added to our ranks is the daily prayer of

Brooklyn, N. Y. S. B. NICHOLS.

Dr. John C. Wyman writes: "I congratulate you upon your "new departure" in reducing the price of subscription, and I wish to add my "mite" to the well-merited appreciation with which all lovers of truth and purity greet your very valuable JOURNAL, *heading the list*, as it does in my estimation, of all our Spiritual papers. I am more thankful than words can express, that you are bold and independent enough to publish such soul-stirring appeals to the Spiritualists of the world, to strive for a higher and broader cultivation of their spiritual faculties, and to unite with you in exposing and putting an end to all trickery in the phenomenal department of Spiritualism.

The Spirits Distribute the Religio-Philosophical Journal.

While on a recent visit to the land of the Dakotas, I came into the knowledge of an actual occurrence, that, while, it may not come up to the standard of such well attested phenomena as you seek to enrich the columns of the RELIGIO-PHILOSOPHICAL JOURNAL with, will bear relating, inasmuch as it is absolutely true.

The incident concerns Bro. W. Chandler, and Margaret, his estimable wife, late of Dubuque, Iowa., and now resident of Vermillion, D. T. I ween there are hundreds throughout the Northwest who accept our beautiful faith, and who when they read the names of this worthy couple, will feel their hearts glow within them, incited by sweet remembrances, for be it now known that their home, which for twelve long years, nestled as it were, amid the bluffs of Dubuque, had no bolts or bars on its doors against any who claimed their hospitality in the name of the common brotherhood, especially with the adjunct of Spiritualism During these long years the days and nights were the exceptions when there were not circles, séances, or "workers" testing the measure of a hospitality that never weakened—that never dreamed of money or price, save when it had to go down into the not unfathomable depths of their pocket-book to make up oft-recurring deficits to "workers" and for hall rents—a hospitality that, I may as well say it, that just filled the bill for that portion of the itinerary that had attained to the degree of D. B., and who, with the deserving, averaged a full *free* boarder the year 'round.

I am fully aware, dear JOURNAL, that I am not a success as a story-teller, but I am getting at the pith of this relation in the best way I can. You can readily conceive that with such a round of hospitality a time would come when the flesh would say to the spirit, "I am weak," and you will not be surprised to learn that during the last few years of their Dubuque residence, the physical ofttimes cried to Sister Margaret, "Rest, rest, rest!" At length one day, three years ago, when the sense of weariness bore down with unusual gravity, a letter came to hand, from a son who had established a newspaper at Vermillion, writing them to "come and view the land." The invitation was opportune, and notwithstanding the thousand and one ties that bound them to Dubuque, they then and there resolved to go, and at once, fixing the length of their visit at three years—"and mind you, Will," said Sister M., "we'll just keep quiet on Spiritualism; not that we will deny our faith if questioned,—no! no, only we will just keep quiet." That evening their resolve was announced to a houseful of friends who, at first, considered it a good joke, but who, when they realized it was stern reality, turned a house of joy into one of lamentation.

I will pass over the two days of packing of household goods and gods, at which neighboring hands, bedewing their labors with their tears, assisted; and in which the RELIGIO-PHILOSOPHICAL JOURNAL came into an unexpected practical use —to what extent I leave you to judge, as our friends names have been on your subscription books ever since there was a RELIGIO-PHILOSOPHICAL JOURNAL to subscribe for. Everything was bountifully wrapped, stuffed, and cushioned with them. I will not stop to relate incidents on the journey. Suffice it to say on the evening of the second day, they arrived at Vermillion and their goods landed on the platform. And now I have reached the denouement, and those of your readers who do not take stock in phenomena that occur in the dark, had better read no further, as what did take place, took place under the cover of darkness.

I have said their household goods were landed on the platform, where they were left for the night, there being yet (the railroad had just reached that point) no warehouse erected by the railroad company to receive goods.

Sister Margaret and Bro. "Will" retired early to rest that night, but not until they had taken a preliminary look at the house that was to be their new home, nor in their slumbers did they dream of the surprise that awaited them in the morning. Now I am not going to say, that while they slept, the spirits set up their new home in order—not at all, but what I do say—Brother "Will" and Sister "Meg" say it was the wind that did it—that when they awoke, they found that during the night the RELIGIO-PHILOSOPHICAL JOURNALS had been scattered all over the town, and every man, woman and child seemed to have a copy—never has the RELIGIO-PHILOSOPHICAL JOURNAL been more universally or impartially circulated than on that occasion. The consequence was, that the first salutation our friends received after an introduction was, "You are Spiritualists?" And you can see that they had ample opportunity to make acknowledgment of their religion.

I could end my relation here, but wish to add that our friends are happily domiciled at Vermillion, and although the only Spiritualists there, are held in high estimation by all—no tabooing there. Further the above gratuitous distribution of the JOURNAL was not in vain, for they appear to have been carefully read, as I found them a hungry people for spiritual food, with no one to feed them. There is a plentiful harvest there for some worker. VIRGIL.

A Seance with Mrs. Simpson.

The undersigned residents of Minneapolis, Minn., at the invitation of Mrs. Col. Aldrich, recently witnessed at her residence, in the presence of Mrs. R. C. Simpson, a distinguished medium from Chicago, certain notable phenomena of slate writing. We took a common slate, carefully cleaned it, placed upon it a bit of slate pencil, the size of half a grain of wheat, and on the pencil, placed a glass goblet one-third full of water. We then held the slate, having on it the pencil and goblet, up against the under side of a common pine table, so that the top rim of the goblet touched the table. Mrs. Simpson then placed one of her hands under the slate, so as to hold it steady in the position above named, while one of our party held her other hand in the other direction.

After a moment, we heard writing being done upon the slate. On inspection we found written words upon the upper surface of the slate, *directly under the goblet*, while the pencil, having disappeared from the slate, was found in the goblet in the water. The words written were generally coherent, and had reference to questions asked, though without much apparent value. All this was repeated five or six times, and with nearly the same result in each case. The room was well lighted, though when the writing took place, the table was draped to the floor with a common table covering. Every precaution was taken by us to prevent deception. It is impossible for us to believe that there was any fraud or ledgerdemain on the part of Mrs. Simpson, she sincerely believing the moving cause to be the spirit of some dead person. We, however, while admitting the phenomena to be honest facts, which at present are inexplicable, do believe that the time is coming when these things will be accounted for without resort to the dead or any agency outside of this earth.

J. B. BASSETT,
S. C. GALE, and others.

The Fay "Mediums" Exposed.

The Fay mediums who humbugged 600 or 800 people in the Academy of Music in this city, last winter by advertising that "a table would rise four to five feet and float in midair; spirit hands and faces be plainly seen and recognized by their friends; guitar played and passed around the room by the invisible power; flowers brought and passed to the audience by hands plainly seen; a large piano would rise clear from the floor and be played upon without a living soul touching it," and then gave a performance that was such a stupendous fraud that sensible people regretted to say that they were present, were exposed in Watertown, the other evening. The *Times* says: "The crowning effort of the evening, Fay said, was to let the committee tie him and then let the unseen agencies untie him. So a new committee was agreed upon—John Nill and H. M. Allen. They stepped forward and tied Fay in the box. Then they withdrew to one corner of the stage. The curtain was drawn and the great unseen was at work. After a delay of fully five minutes, Nill thought something was wrong inside. He felt concerned for Fay, so when the chap that guarded the cabinet had turned his head, Nill stepped up quietly and pulled the curtain aside and saw Fay busily engaged in untying himself. Nill told the audience what he saw and great applause followed. Fay became very mad and the show ended here. Fay is very poor in the business."—*Auburnian.*

First Annual Meeting of the Michigan Mediums' Medical Association.

Agreeable to a call published in the RELIGIO-PHILOSOPHICAL JOURNAL and other spiritualistic papers, the association met at Lansing July 30th, 1879. The forenoon services of the state camp-meeting (then in session) having, through the courtesy of the manager, S. B. McCracken, been remitted for the purpose, the association occupied the entire forenoon session.

Rev. Charles A. Andrus, President, called the meeting to order at nine o'clock. The secretary's report of a preliminary meeting, previously held, was read, and after briefly stating the objects of the organization and purposes to be gained, the president introduced Mrs. A. A. Whitney, of Battle Creek, who gave the opening address, which was highly interesting and effective, and was listened to with the most profound attention. She was followed by short speeches from the eloquent speakers, Dr. P. T. Johnson, of Coldwater; Mrs. J. H. Severance, of Milwaukee, Wis.; Mrs. M. C. Gale, of Byron; Dr. J. I. Arnold, of Battle Creek, and Dr. A. W. Edson, of Lansing (the originator of the movement), also from the excellent mediums, Mrs. Clara M. Cowles, of Smyrna: Mrs. Lottie Estell, of Battle Creek; Dr. George Bliss, of Fowler; Dr. Wm. Hicks, of Rockford; Mrs. Dunham, of Ionia; Mrs. Caroline Taylor, of Williamston; Mr. Sheets, of Lansing; Mr. Reed, Mrs. S. M. McPherson, Mr. S. M. Cowin, Mr. Hopkins and Clara C. Hubble, of Jackson. The sympathy of the audience was marked and enthusiastic beyond expression.

The president appointed the following committees:

On Finance, Mr. A. A. Whitney, Battle Creek; Dr. Wm. Hicks, Rockford; Dr. George Bliss, Fowler.

On Resolutions, J. I. Arnold, Battle Creek; Mrs. L. Winter, Potterville; Mrs. Dunham, Ionia.

On Constitution and By-Laws, Ira Smith, Roxand; Mr. A. A. Whitney, Battle Creek; S. W. Corbin, Lyons.

On Future Work, Mrs. L. E. Bailey, Battle Creek; Mrs. A. A. Whitney, Battle Creek; Dr. A. W. Edson, Lansing.

The meeting then adjourned until nine o'clock Thursday, July 31st. On that day the meeting was called to order by the president at nine o'clock A. M. Mr. A. A. Whitney, chairman of committee on Constitution and By-Laws, reported the following, which, after some amendments, were unanimously adopted:

ARTICLES OF ASSOCIATION.

1. The persons whose names and places of residence are below given, five of them at least being persons of full age, do hereby associate themselves together under the provisions of act No. 79, of the session laws of 1879, for the purpose of intellectual, scientific and spiritual culture and inquiry, with a view to their improvement by such means as members of society and especially as a means of the better qualifying themselves for treating and healing the sick through clairvoyant and other mediumistic and spiritual gifts.

2. The name of such association shall be the Michigan State Mediums' Medical Association, and its objects and purposes shall be those set forth in the first subdivision of these articles.

3. The names and places of residence of the persons associating themselves in the first instance are as follows:

4. The affairs of said association shall be managed by an executive board, consisting of the president, three vice presidents, one secretary and one treasurer. The president, secretary and treasurer shall be elected annually, and the vice presidents shall be elected for three years, but shall be so classified that one of them shall go out of office each year, and the vice president having the shortest time to serve shall perform the duties of president in case of the absence or disability of the president.

5. Said association is a state association.

6. The annual meeting of said association shall be held at such time and place as the executive board may decide, but may be adjourned by any three or more members of the executive board, and the members of the association who may be present at such annual meeting, to such time and place as may have been agreed upon by a majority of said executive board, which agreement, if a majority of the executive board be not present, shall be in writing, and filed as a part of the record of such meeting.

ARTICLE I.

It shall be the duty of the president to preside at all meetings of the association, countersign all orders on the treasurer that may have been noted by the association, and perform such other duties as may pertain to the office.

ARTICLE II.

The secretary shall keep a correct account of the proceedings of all meetings of the association, receive all monies, and pay the same to the treasurer, and take his receipt therefor; draw all orders on the treasurer that may have been voted by the association, and perform such other duties as may pertain to the office.

ARTICLE III.

The treasurer shall keep a correct account of all monies received by him, pay all orders drawn on him by the secretary, countersigned by the president, and shall give a bond for the faithful discharge of his duties in the sum of five hundred dollars, subject to the approval of the executive board; and perform such other duties as may pertain to the office.

ARTICLE IV.

There shall be appointed by the president, annually, a committee of three, whose duty it shall be to examine and audit all accounts that may be presented by the association, and report on the same.

ARTICLE V.

This association shall elect, annually by ballot five members, who shall constitute a board of examiners, whose duty it shall be to examine all applicants for diplomas or certificates, as to their qualifications for treating and healing the sick, and shall have the power, upon satisfactory examination, or upon the recommendation of five persons of good moral character, or patients treated and cured, to grant such diplomas or certificates.

ARTICLE VI.

Any person may become a member of this association by signing the articles and by-laws, and paying the sum of one dollar annually for each male member, and fifty cents for each female. Any member failing to pay the annual dues for the space of one year after the same shall become due, shall forfeit his or her membership.

ARTICLE VII.

These By-Laws may be altered or amended by a two-thirds vote of the members present at any annual meeting, fifteen days' previous notice of such meeting having been given.

After a spirited discussion upon Article V, which was finally amended to embody the clause: "Also upon recommendation of five persons of good moral character, or patients treated and cured," each article was taken up separately, and upon motion accepted and unanimously adopted.

Dr. J. I. Arnold, chairman of committee on resolutions, offered the following:

WHEREAS, The legislature of our state has infringed upon the rights of humanity by attempting to pass a law depriving men and women of the right of using their powers and gifts for the healing of disease; and whereas the healing of disease by medicine, so-called, has ever been an unsettled question with its own practitioners, and also the highest authority of the different schools of practice in all ages have ever spoken against it, therefore,

Resolved, That none should be deprived of the right of healing disease when they have the ability to do so; that it is the right of every one to do good, and is wrong for any, either in their individual or legislative capacity, to infringe upon such rights.

Resolved, That the best test of ability to cure disease, *is success*.

Resolved, That as an association we will do all in our power, and use our best efforts to stay such attempts against the common rights and interests of our free American people.

Resolved, That the thanks of those attending this meeting are due to all men and women who have advocated the right for all to do good, by ministering to, and alleviating the sufferings of common humanity.

Resolved, That our thanks are especially due to, and are hereby extended to, Senator Hodge, of Jackson county; to Senator Billings, of Genesee county; to Representative White, of Port Huron; to S. B. McCracken and Giles B. Stebbins, of Detroit, and others, who so nobly stood by the rights of the people in the state, in the last legislature, by their honest, consistent and manly opposition to all special bills to protect a privileged class.

The resolutions were accepted and unanimously adopted. Senator Hodge and S. B. McCracken each spoke briefly and tersely upon the subject, and modestly thanked the assemblage for their token of appreciation.

A note of thanks was tendered to Dr. A. W. Edson for his interest and aid in the completion of the organization of the association, and to Mrs. L. E. Bailey for her valuable services in connection therewith.

ELECTION OF OFFICERS.

The election of officers, by ballot, to serve for the year ending July 30th, 1880, resulted in the following choice:

President, Rev. Charles A. Andrus, Flushing; Vice Presidents, Mrs. A. A. Whitney, Battle Creek. Dr. Wm. Hicks, Rockford, Mrs. Clara Cowles, Smyrna. Secretary, Mrs. L. E. Bailey, Battle Creek; Treasurer, Dr. A. W. Edson, Lansing.

BOARD OF EXAMINERS.

Dr. S. A. Thomas, Sturgis; Dr. P. T. Johnson, Coldwater; Dr. A. Farnsworth, East Saginaw; Mrs. L. J. Moliere, Detroit; Dr. A. W. Edson, Lansing.

Upon motion the board of examiners were authorized to meet at Lansing, on the first Monday in November next, for the transaction of business. The association then adjourned subject to the call of the board.

REMARKS.

The interest of the movement developed an earnestness of purpose far deeper than had been imagined, and over forty persons came forward, and enrolled their names and received tickets of membership, many of whom are influential and successful physicians, several having diplomas from medical colleges in both schools of practice. Some of them are not believers in Spiritualism, but their actions show their just appreciation and solicitude for human rights, and remonstrance against quack legislation and bigotry in any form. The organization also includes many prominent magnetic healers, and it is hoped that all others desirous of continuing in that useful avocation, who wish to fortify themselves against the infringements of unjust legal enactments, will immediately send in their names and price of membership to the secretary. The organization has now become a legalized body, capable of conferring and asserting societary-rights and privileges.

It is also hoped that all persons interested in the liberties of the race, and especially mediums, will unite with us, as it is not alone for the protection of healers, but for the higher development of our gifts of whatever phase, that we come together in this work, in which Michigan seems to have taken the lead. The officers are in receipt of frequent letters from other states, asking information, where writers announce their intention of pursuing a like course.

REV. CHAS. A. ANDRUS, Pres.
MRS. L. E. BAILEY, Sec.

Mrs. Emma Hardinge-Britten.

Mrs. Britten lectured upon "Life in the Spirit World, on Sunday evening, before a large audience, in the Princess Theatre. She opened with an invocation, and having referred to the proofs of immortality, gave an outline of the teachings of ancient religions as to life in the future. The Hindoo, she said, taught that there were 14 spheres, and continual progress hereafter. Egyptian theology, too, treated the idea of death as a passage to life beyond. All the Eastern nations cherished similar notions as to the hereafter. The Greeks also believed in many spheres; but none of them ever believed in a future state of eternal torture; nor was there any evidence that the Jews believed in immortality. They believed only in temporal rewards and punishments—the last and worst punishment being death. The teachings of the New Testament were then referred to, and the lecturer went on to show how recent revelations conformed to ancient beliefs. A lengthy account of life in the Spirit-world, as proved by the testimony of returned spirits, was then given. Here, the lecturer said, she labored under the difficulties which would be experienced in explaining the results of civilization to the aborigines of a savage country. The old systems of religion were based more upon a conventionality of thought than upon reality; but in these latter days, we dealt with facts, and we had been brought face to face with the proofs of immortality. Life commenced upon the earth; it was purified by passing through matter. The world was but the microcosm—the representation of the life hereafter. The second sphere was the Spirit-world—a duplicate of this—where dwelt those who had not fulfilled their mission, including misers, the immoral, thieves, murderers, and drunkards, etc., as upon earth. There they must live and suffer, until they were fit for a higher state. In the third sphere, dwelt little children in the arms of their spirit fathers and mothers. In the fourth were those who rejoiced in intellectual life and gemmed the world with knowledge. There dwelt the members of the "fourth estate." The fifth was the sphere of love. Of all the elements that survived the grave, love was the strongest. From that sphere came all warnings and monitions. Heaven consisted in the ministry of angels, and to whom should they minister, if not to their friends? In the sixth sphere love and wisdom were united, and there dwelt those who had fitted themselves to be our guardian angels. There were higher spheres still, which were briefly referred to.

The lecturer made an earnest appeal to her hearers to listen to the voices of the shipwrecked souls in the second sphere, who not having fulfilled their missions on earth, must make atonement—must pay in suffering, repentance and well-doing for all the sins they committed when in the flesh. The glories of redemption were then referred to in glowing terms.

The lecturer having spoken nearly two hours, several questions were answered at considerable length. It was announced that the last lecture in Dunedin would be delivered on Sunday evening next, when the subject would be selected by the audience.—*Otago (New Zealand) Witness.*

A Curious Test.

To the Editor of the Religio-Philosophical Journal:

In response to your call for facts, I send you the following personal experience, for the truth of which I will vouch. I called on a medium by the name of Jackson, in the City of Stockton, Cal., who was a perfect stranger to me. I did not give him my name. I said, "Can you discover my name and give it to me?" He replied, "Write as many names as you please on strips of paper, of deceased persons, and your own name among the number. Fold the strips into as small pellets as you can, and lay them in the centre of the table." I did as requested, being sure that the medium did not see me write. I wrote on five pellets the names of persons long dead, and on the sixth I wrote my own name in a large bold hand, and tore a fragment from the lower edge of the paper, folded all the pellets compactly and as nearly alike as possible. After shaking them together, I placed them in the centre of the table. The medium instantly picked up a pellet and said, "Will the spirits inform me if this is the gentleman's name?" Two loud raps came, "No." The pellet was handed to me and I found the answer correct, but kept this fact to myself. The medium proceeded in the same manner with five pellets, and each answer was "no." There remained but one pellet on the table. "This," said the medium, "must be your name. It is the last one." I gave no sign or answer to the medium. He then said, "I presume you wrote your name on one of the papers." "Ask the spirits," I replied. The medium then held up the paper and inquired of the spirits, "Is this the gentleman's name?" No raps came in response to the question. After several calls upon the spirits for a reply to his question, and getting none, the medium handed me the pellet and said, "I *can do nothing* more."

I carefully opened the paper and was astonished to find no name there. There was the identical paper. I had the proof in the fragment torn from the lower edge. I examined it by holding it up to the light, but could not even find the sign of a scratch on it; and yet, not ten minutes before I had written my name there in a large clear bold hand.

The medium had not made a mistake, and there was no room for trickery. All was done in the full light of midday. Had the medium told me my name, it would have been slight compared to the significance of the wonderful phenomena that transpired. WILLARD W. HAYDEN.

Mrs. F. A. Logan-Robinson writes: With the mercury at "97" I attempt to write a few lines for your paper. I left Forest Grove, Oregon, the last of June, to attend the annual spiritual grove meeting at New Era, twenty-five miles from Portland, and then came to the Dalles, where I gave several lectures, and visited Mr. Frank Ewin's family. Mrs. Ewin is a healing medium; one of her sons a materializing medium, and her little daughter, nine years of age, I saw entranced, and hold her hand in the blaze of a kerosene lamp about ten minutes, until it was black with the smoke, and no injurious effect followed. At Wallulu, Mr. Peabody, agent of the O. S. N. Co., kindly entertained me, and secured me a good audience. My patients here have been relieved of different diseases by the power vouchsafed to me by my angel guides. Here I find some good mediums and Spiritualists; have given several lectures, and now propose to visit other towns, Waitsburg, Dayton, Pendleton, and Umatilla, etc, before going home. I hope to obtain subscribers for your valuable paper now that the price has been reduced to such low figures.

Notes and Extracts.

Calvinism and all forms of religious intolerance are doomed.

Men's muscles move better when their souls are making merry music.

Parents are responsible for the legacies they transmit to their children.

All along the bank of life's stream may be found skeletons of man-made religions.

Happiness consists not in possessing much, but in being content with what we possess.

Discovering some tares in a field does not require us to destroy the entire field of grain.

Long winded discourses on the advantages of accepting this creed or that dogma have become distasteful.

Religion, born of human conceptions, is like its projectors, ever fading, changing and passing away.

Orthodox Christianity teaches there is no natural goodness in man, but all that savors of goodness is supernatural.

No tongue can tell what heights the soul of man may not aspire to when freed from the corrupting influences of the material.

All religions back to a certain extent the communion of saints, but only they who have demonstrated the truth of the claim know it to be a fact.

The widow Van Cott told the Buffalo *Express* the other day: "I don't propose to save souls at the beggarly price of $3 a day, I can tell you that."

Ministers make loud and long prayers for the regeneration of the race, but of what use are sermons or prayers, unless accompanied by works?

Nearly all things are possible to the man who is alive to the resources of his being, and who will make use of the ability which he possesses to attain the end contemplated.

Teachers ought not to read without profit this sentence: "It is not in the disposition of the average boy or girl to fight persistently forever, against kindness and moral force."

Life is a journey that all have to take, and yonder are the portals through which all must pass: the door must close on all, and the grim term is written over, "DEATH! !"

Thus we are links one with another; links in a chain whose beginning and end are to be found in the one Creative Mind, of whom mortals and spirits know *naught*, save in his works.

If Noah had forseen the future, and killed the two mosquitoes which took refuge in the ark, he would have rendered some of the strongest words in the English language unnecessary.

Spiritualism does not require to be bolstered up by old musty records and legends—proof sufficient is to be found in the present to establish the facts and claims of the spiritual philosophy.

All the changes that time has wrought in our material condition as a people, have tended to weaken the power and influence of the pulpit. The meeting house has ceased to be the focus of every interest in every locality.

All things emanating from man bear the marks of human workmanship. Objective life is scarred and bruised; sickness and death are the companions of every human being; but in spirit life, these associations are unknown.

We live, in a material sense, in subjection to forces, and in accord with principles which are fixed and eternal—material relations from which we cannot for one moment escape. Are we not as indissolubly bound in the relations of a spiritual existence?

The great high road to human welfare lies along the old highway of steadfast well-doing and they who are the most persistent and work in the truest spirit will invariably be the most successful; success treads on the heels of every right effort.

It is getting a little late in the afternoon of the nineteenth century, to charge men and women of being weak in intellect, because they have knowledge and experiences which some may not have had, and as a consequence believe that which others may not.

When you look abroad at night upon the canopy above, studded with myriads of worlds, amongst which the one you tread is as a grain of sand on the sea-shore, *can* you be childish enough to pretend to give form to a being who "holdeth the heavens in his hand?"

Cause and effect are the laws from whence worlds were brought into existence, and though man is but a speck on the ocean of time, cause laid the foundation, and the effect is seen in the forms before you; and we can no more trace out the origin of one than the other.

Irresolution.—Irresolution is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatal facility, the penalty of which many a fine heart has paid at the scaffold. The idler, the spendthrift, the epicurean and the drunkard are among its victims.

At the recent commencement of the Harvard Divinity school, President Eliot, in the course of an interesting speech, stated that two hundred years ago forty-five per cent. of the graduates of Harvard entered the ministry, whereas now the proportion is reduced as low as six per cent.

Next to calling papa and mamma, the child is sometimes taught to answer as to who made it, God; next it is taught that it is a child of sin, that it is by reason of its birth a mass of corruption from head to foot—yet God who doeth all things well, is the architect of this human temple.

Spiritualism, as an educator, seeks to remove the causes which prevent a full and free exercise of all the powers with which mankind have been endowed. As a science, it explains the philosophy of life, and directs attention to the many evils which burden society and retard the progress of the race.

Religion, of itself, will not change the natures of men; it did not change the nature of Noah; and if we are to accept the legends as a divine communication, he alone among all the inhabitants of the earth was found worthy of the confidence of Deity. But what did his religion avail him, when he became drunken from the first fruits of his vines?

In the future we shall grow into this love as trees grow to their leaves and their blossoms. We are human now, but we are learning to be divine. Was there ever so sweet a lesson to learn! Was there ever such a school as this life we are living; ever such a playground as the earth; ever such a Teacher as God! The creeds may not help us; but the loving and the forgiving, the bearing and the forbearing, the weeping and the laughing, will. Our day will come after night, and our calm after storm. We are men and women now; we shall be angels by and by,—and what are angels but men and women fully grown to whom all possible whiteness and sweetness have come? Our father will give us new names when we are grown enough to look like him.—*Rev. W. H. H. Murray.*

To Spiritualists and Inquirers—To Non-Spiritualists, Including Those Who Are Holding Their Judgment on the Subject in Suspense and Those Who Vigorously Oppose Spiritualism.

We wish to call your candid and careful attention to the following commendatory notices of the RELIGIO PHILOSOPHICAL JOURNAL, which are only a small portion of those received during the month of July, 1879. We ask you to notice them as an evidence both of the policy of the paper in advocating Spiritualism in such a fair, scientific and non-partizan manner as to command the respectful attention of the secular press, and also of the readiness of non-Spiritualists, as represented by their papers, to accord justice and a fair hearing to the subject when presented in a rational manner.

The recent growth of all phases of Liberalism in this country is astonishing, and to an orthodox mind the outlook for the future must simply be appalling. One short decade ago, to be a free-thinker, required some nerve, and met with indifference or persecution. Now, the cause of Liberalism is advancing. You can see it out-cropping not only among our legislators, our legal minds, our professional men, but the utterances of the pulpit, have undergone a marked change in sentiment. We no longer fear or see damnation dealt out, except it be from the pulpit of a crazy fanatic styling himself "Second Advent." The religion of the Son of Man is becoming more near like that preached by Him. In this there is much to praise. But while the religion of John Calvin is dying out, or is being greatly modified, that of Swedenborg, or our Modernized Spiritualism, is daily gaining new accessions, and is constantly giving evidence that there is a life beyond, or in the words of the great Ingersoll: "Hope sees a star, and listening love can hear the rustle of a wing." In this crusade, which has shattered the chains of superstition that bound many a mind to the hideous past of mental enslavement, none have done a more noble work than the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. This able journal now edited by the gifted, and talented Col. Jno. C. Bundy, not only subjects the religions of to-day to its pure criticism, but alike strives to lop off all impure excrescences that desire to fasten upon the pure Spiritualism taught by the Son of Man and his Disciples, and which now has so many illustrious believers and defenders. This endeavor to elevate the tone of Modern Spiritualism, gives universal satisfaction and draws the attention of many to the truth of the glorious future that awaits the race, who could not otherwise be reached. We commend the JOURNAL to our readers, whether they be believers in the precepts it teaches or not, and we are sure that it will please. The price has been reduced to $2.50 a year. Address Col. John C. Bundy, Chicago, Ill.—*Inter State, Gary, Dakota.*

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, as its name implies, is a weekly publication, exclusively devoted to religion and philosophy, and is recognized among its many readers as the boldest, as well as the most sincere and able, journal published in the West.

It is an independent journal, largely devoted to spiritual philosophy, but treats upon all subjects (except politics), germain to human interests, and has for its motto:—"Truth wears no mask, bows at no human shrine, seeks neither place nor applause; She only asks a hearing."

While the JOURNAL is published mainly in the interest of spiritual philosophy, at the same time it shows no quarter to mediums who will not submit to the most scrutinizing tests of their genuineness. It will not tolerate humbugs, or recommend any traveling mediums, who do not court, and submit to, absolute test conditions, in their exhibitions of mediumship. This rigid scrutiny and close watchfulness over the subject of Spiritualism, has raised up to the JOURNAL some enemies of the gullable kind, but at the same time it has done more to call attention to, and establish the truth of the phenomena than all the other journals together. It is a good and ably edited paper, bold and outspoken on all subjects, but treating mainly upon philosophy and science, and religion, so far as religion can be reduced to philosophy and science. Probably the best on this side of the Atlantic."

All liberal Christians should have the paper; and every seeker after truth of any kind, or all that is wonderful in nature, will find the JOURNAL of great interest, and the subject fully treated of in the Philosophical Journal. It has been a welcome weekly visitor to our desk for several years past, and we propose to so continue it at whatever cost.—*Democrat-News, Xenia, Ohio.*

The RELIGIO-PHILOSOPHICAL JOURNAL, a large and beautifully-printed eight-page paper, published in Chicago, appears among our regular exchanges. It is devoted to the spiritual philosophy, and is very ably edited. We endorse the JOURNAL as being thoroughly "reliable, and always on the side of humanity and healthful reform," and feel sure that wherever it finds a thoughtful reader it will secure a friend to the cause in which it is engaged.—*The Alleghany Tribune, Covington, Va.*

The RELIGIO-PHILOSOPHICAL JOURNAL, John C. Bundy, editor and publisher, Chicago, Ill., a paper devoted to true Spiritualism, and a dire enemy to all charlatanism and fraud—a paper we have had the pleasure of reading for a number of years past.—*Rock County Recorder, Janesville, Wis.*

The RELIGIO-PHILOSOPHICAL JOURNAL. Spiritualism is a subject that is attracting more attention, and is probably the subject of more discussion than anything else that is now before the people. It has been the subject of more adverse criticism, and has been the worst-abused, and had the support of the warmest advocates of any belief that ever existed. It has been the victim of more deceit, outrageous fraud, and bare-faced imposition than any other philosophy ever studied by man.

To the RELIGIO-PHILOSOPHICAL JOURNAL, under its new management, the people are indebted for a fair and candid consideration of the subject of Spiritualism. It is unsparing in its exposures of frauds, and earnest in its support of those who are honest, and its ability is only excelled by its desire to sift the true from the false. It "hews to the line," and commands the admiration even of those who do not believe in the doctrines it advocates.—*Royal Templar, Buffalo, N. Y.*

The RELIGIO-PHILOSOPHICAL JOURNAL is a regular visitor on our table. We have spoken frequently of this paper for the reason that it is one of the best family papers published, and we like it. But the beauty of it is, it is getting better every year. Its editor, John C. Bundy, is one of those outspoken men that meets error and wrong face to face, and condemns the same without fear or favor, and every sentence weighs a ton. Through the solicitation of friends, the price of this paper has been reduced to $2.50 per year, and we hope to see his subscription list largely increased.—*Banner, Aledo, Ill.*

The RELIGIO-PHILOSOPHICAL JOURNAL, a Chicago weekly paper, devoted to the interests of Spiritualism, has reduced its price from $3.15 to $2.50 per annum. As an honest paper we commend it to those who wish to investigate what is known as Spiritualism.—*The National Citizen, Syracuse, N. Y.*

From a very flattering two-column notice in *Voice of Angels* for August 1st, the following brief extracts are made:

* * * The JOURNAL, as thousands upon thousands can attest, has always been entirely independent and outspoken upon all subjects, especially those directly connected with the great upheaval of the nineteenth century, namely Modern Spiritualism; and it has always been one of its ablest advocates and defenders.

In conclusion, we will merely add: May the RELIGIO-PHILOSOPHICAL JOURNAL and its astute and efficient editor meet with that success they well merit, is the sincere and earnest prayer of the publisher of the *Voice of Angels.*

One of the best exponents of the better phases of Modern Spiritualism, and especially to be commended.—*Am. Socialist, Oneida, N. Y.*

The RELIGIO-PHILOSOPHICAL JOURNAL. Our readers are familiar with the name of this journal through frequent mention in the "Advance," if from no other and more intimate acquaintance. The JOURNAL is the leading Western paper devoted to the Spiritual Philosophy. * * For several years the JOURNAL has waged an unsparing warfare upon frauds and has done more than any other journal, or than all others combined, to break up the spiritualistic show business. We think it has sometimes been too hasty in condemning mediums, but that it is on the right track and is doing a world of good in compelling the respect of all classes and the attention of honest minds to the cause which it advocates, we are quite sure.—*Advance Worthington, Minn.*

Our readers in want of a paper devoted to the Spiritual Philosophy, could do no better than to subscribe for the JOURNAL, as it is the best paper of the kind published.—*Register, Holly, Mich.*

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* * * Is fast taking the lead as the best exponent of modern Spiritualism in the United States. The honesty and candor with which it is conducted are very commendable. * * The price has been reduced to $2.50 per year which is very reasonable. All persons who wish to keep posted in spiritual philosophy cannot do better than subscribe for this paper.—*Journal, Kirksville, Mo.*

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* * * It is always full of interesting matter to those who believe in the cause it advocates, while to the casual reader much can be found that will awaken his deepest thoughts in regard to matters that the wisest in the land do not deem beneath their closest attention. Send for a sample copy, and Mr. Bundy will send you one with pleasure.—*Journal, Flint Mich.*

TESTIMONY OF REPRESENTATIVE MATERIALISTS.

DR. J. R. MONROE, editor of the Seymour (Ind.) *Times*, one of the most radical of Materialists, and who devotes a considerable portion of his paper to the advocacy of Materialism and Free-thought, writes:

I read the JOURNAL with great interest. I think you are doing a noble work. If the the science or phenomena (or whatever it be), called Spiritualism is to survive, it must be separated from humbuggery, "faith" and quackery. Spiritualists are splendid reformers, and I work cheerfully and lovingly with them, myself taking nothing on faith, but extending the hand of fellowship to every honest inquirer and reformer, and foe to the myths and the powers that claim allegiance and homage and tribute from man. I repeat, that you are doing a noble work in pruning and picking; in plucking up the tares that choke the growth of the Tree of Life; in applying the actual cautery of common sense logic to the curculi that are burrowing at its root. The JOURNAL in your hands is a power in the land, but in the hands of a weak and credulous and visionary manager who would come to the defense of every charlatan and impostor, it would soon sink into well merited contempt.

It is an achievement in journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won!

B. F. UNDERWOOD, the ablest lecturer on Materialism and Liberalism in America, says:

* * * Since Col. Bundy has had control of the JOURNAL, it has, in my opinion, improved fifty per cent. Col. Bundy is admirably fitted to conduct a paper. He has taste and tact combined with a large amount of firmness and decision, together with business experience and talent, and good literary attainments. * * *

FROM A "CHRISTIAN SPIRITUALIST."

EUGENE CROWELL, M. D., of Brooklyn, N. Y., author of "The Identity of Primitive Christianity and Modern Spiritualism," and other valuable contributions to the literature of Spiritualism; one of the closest students and most careful of observers, writing to the editor of the JOURNAL, under date of July 31st, 1879, among other commendatory things, says:

If you were to ask me to seriously reflect upon the question, how to improve the JOURNAL? I should reply that, I am unable to offer any suggestions for its improvement in any respect. For one, I am entirely satisfied with it.

The publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, has reduced the price of that most excellent paper to $2.50 per annum, strictly in advance. While especially devoted to the exposition of the truth of modern Spiritualism it also encourages freedom of thought and action in all matters pertaining to science and religion. * * * The editor, Col. John C. Bundy, is an advanced thinker and aims to make a paper which shall command the respect of all— both friends and opponents.—*Republican, Joliet, Ill.*

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* * * Has long held a high place in the affections of all religio-philosophical thinkers in the great Northwest.—*Mercury, San Jose, California.*

The subject of Spiritualism is daily attracting increased attention. The phenomena are now almost universally admitted, the only controversy being as to their cause: Spiritualists claiming them to be the result of spirit interference and non-Spiritualists either denying or suspending judgment. The JOURNAL, while claiming to be an exponent of the spiritual theory, is fair and impartial, and demands the strict test of scientific analysis to all phenomena. It asks no one to believe what cannot be demonstrated and deals fearlessly with all charlatans and frauds in the ranks of Spiritualism. It is a paper which commands the respect of all non-Spiritualists and is in no sense a partisan, sectarian or denominational paper. Whatever our predilections, the subject of Spiritualism cannot be ignored, and he who would be informed as to its standing or progress will find the JOURNAL, while professedly spiritualistic, mostly right on all social and reformatory questions of the day.—*Herald, Winchester, Ind.*

SUSTAIN THE PAPERS.

"THE MASSES MUST, AND WILL, HAVE READING MATTER."

The President of the Michigan State Association of Spiritualists grows enthusiastic over the reduction in the price of the JOURNAL, and speaks aptly and wisely as will be seen by the following communication:

ALL HAIL TO THE GLORIOUS NEWS.

The JOURNAL leads the van. May the *Banner* and others follow suit; *down with war prices!* The masses must, and will, have reading matter. Let us sustain our papers! I hope every speaker, medium, worker and lover of the cause will send his or her own name with ten more, and a draft for $20.00; or do even better, if opportunity permits. Canvass your neighborhood, scatter papers, tracts, books and lectures among your orthodox friends; keep the ball rolling. A. B. SPINNEY.

Detroit, Mich.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occuring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases.

3. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, *e. g.* by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zoellner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by *all* the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility, of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every *recorded* sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

We publish the above suggestions to facilitate accuracy of observation and certainty of genuine manifestations. They have been prepared with much care and thought by some of the most able and experienced Spiritualists, and meet with general approval. Among those who endorse them, we have only room here to mention the following:

Prof. Wm. Denton, Epes Sargent, Samuel Watson, W. E. Coleman, Giles B. Stebbins, Dr. N. B. Wolfe, A. J. Davis, Mrs. E. L. Saxon, Hudson Tuttle, W. Stainton-Moses, of London; Lyman C. Howe, Miss Maud Lord-Mitchell, Mrs. H. C. Simpson, Dr. D. P. Kayner, Prof. Milton Allen, Mrs. O. A. Bishop, Mrs. H. H. Crocker, Mrs. Mary Wilson, E. V. Wilson, D. D. Home, A. A. Wheelock, Mrs. L. Howard, Maria M. King, Mrs. Louie M. Lowe, Mrs. Jennie Potter, Mrs. Hollis-Billing. The last eighteen mentioned are, themselves, among the most highly developed mediums.

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made, or are really spirit phenomena. Past events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and in fact every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists in the study of Spiritualism, though there will of necessity be differences of opinion.

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This work is written in the vigorous, iconoclastic vein, which is so characteristic of its author, quoting largely from the utterances and writings of clergymen to establish his position. It embraces a mass of facts in regard to the attempts of the Christian movement to control the government to be found nowhere else.

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Continued from First Page.

unfortunately for the theory, as Holland suggests, it did not wear the hair off from the *back of his head.* How was this? Darwinism is always puzzling me!

The line of separation between men and brutes is distinct and definite, and it must be evident, as Alfred R. Wallace teaches, that in the appearance of man upon this planet there was a higher influx from the Father and Mother of us all. Man is a recipient from the Over Soul, God, of the divine atom—the divine substance itself; while the stone, the tree and brutes are recipients only of the divine rays, which rays or reflections, kindle and evolve the typal life centers hidden in the germinal cells of all subordinate things and beings.

Man alone appreciates those abstract ideas that relate to moral law and moral duties. Man alone consciously comprehends himself and his progressive capacities of existence. Man alone employs the language of moral thought and sustained systems of reasoning. Man alone understands and makes use of fire for comfort. Man alone tames and uses animals for the development of civilization. Man alone cooks and seasons his food, making it both nourishing and palatable. Man alone uses tools for such high and noble ends as agriculture and the dissemination of literature. In brief, the separation intellectually and morally between brutes and men, is marked and fixed. Brutes are not our brothers; ancestral apes are not our fathers!

All matter is mere surface. It may be deposited in successive strata of the globe; it may be organized in the vessels of the plant, or folded in the convolutions of the brain; but is all surface, and the science that treats of it alone is superficial, and its devotees are surface thinkers. The more radical Darwinians, degenerating somewhat from their master, not only ignore God and deny the immortality of the soul, but they dispute that any intelligence exists in the force that controls and molds matter. They fall into the logical fallacy called *ignoratio elenchi,* reminding me of the witty sophomore:—

"Prof. ——— upon the principle of cause and effect, can effects ever precede their causes?"

"Yes, sir—When Irishmen trundle their wheel-barrows!"

"When does the lesser produce the greater, and effects excel their causes?"

"When monkeys and long tailed apes develop into men and woman!"

Physically man is of the earth earthy; and physically speaking, it is plausible that he should take his place in the rising order of animated nature. And as such he stands at the head of the series. But the form, the body is not the man. This can never feel ashamed. It is only the conscious soul with its moral and spiritual attributes that can feel shame. And yet Mr. Darwin tells us that when we recognise in simiadæ—a species of monkeys—our parentage, "we need not feel ashamed of it." I press this point to show that Darwin and Darwinists teach that man's intelligence, man's mind, man's aspiration, man's spiritual nature—even the immortal soul originated in, or was developed up through and from, apes!

Probably the ablest scientist who has written against Darwin was Agassiz; and it should be remembered that this skilled experimentalist and philosopher, rejected Darwin's theory upon scientific rather than upon any theological grounds. He was one among the investigators of physical nature who beheld the whole living creation as instinct with God. He rejected Darwin because "natural selection" and "struggle for existence" were inadequate to account for the existing distribution of plants and animals over the earth. Nor could he believe that our present knowledge of science affords us a complete view of all the processes which were associated with the advent of living creatures upon our globe. But this much the Neuchatel scientist and philosopher *did* accept. He sensed the presence and guidance of an "intellectual principle" from the least to the greatest among the phenomena of the living world!

Agassiz contended that a species is not subject to *indefinite* variation by the influences of the environment; on the contrary it has its definite limits of variability; it is confined within a fixed orbit, and evolution never modifies the form except in strict subordination to its original type. Evolution therefore is not the *cause* of specific forms in nature, but is simply a method of the Divine intelligence to realize in the objective world an archetypal idea.

Mr. Darwin has been experimenting with certain domestic species for the last thirty years, with a view to ascertain whether specific variations are possible by means of artificial selection.

What result has he attained?

His experiments thus far only serve to illustrate Agassiz's view of the limit of variability; that is, that variation never proceeds so far as to cancel the origin of specific type. Mr. Darwin sees as well as you and I, that his experiments are insufficient to prove the truth of his theory; nevertheless he infers that if a species were kept in a perpetually changing environment long enough—say fifty thousand years—in all probability a *new* species would be developed! But this is simply begging the question.

True, Prof. Huxley, in his New York lectures upon evolution, tracing the horse from the *orohippus* of the Eocene, to the one toed modern horse, endeavors to show the different gradations and bridge the chasm. But Prof. Dawson in reviewing Huxley, not content with disputing some of his facts, very clearly shows the fallacy of Huxley's reasoning.

As I previously said, Darwin's theory assumes that the greater distinctions of form arose from the lesser; that from his simple "Ascidians" various species, genera, orders, classes and divisions branched off and pursued their distinct lines of development. The very reverse of this is true. Even the broad differences that distinguish *kingdoms* came long anterior to their being filled up in their details by specific forms. Plant life and animal life, according to the observed facts of geologists, were simultaneous in their origin. Radiates, Articulates and Mollusks also appear simultaneously in the lower fossiliferous rocks. These embrace three of the four grand divisions in the animal kingdom; and each of these divisions is built upon a fundamentally different plan. And further, the marked contrasts of order and genera precede the multiplicity of species in each class. The radiates through geologic time, though multiplying in their specific distinctions, have through all changes persisted in and conformed to the radiate type, or *archetypal idea* embodied in their earliest progenitors. The same is true also of articulates and vertebrates.

The truth is, Darwin has no conception of a Spiritual Kingdom. He sees no pre-desired end to accomplish, no type of an "eternal city" to realize. Mr. Darwin teaches that the forms which living creatures assume are purely accidental; they are determined by the *conditions* which happen to preponderate in the habitat. Hence, according to this system, all organized beings are pitted against each other—the universe is a realm of fisticuffing, an arena wherein the "fittest" survives, even to a field of Canada thistles; a theater where a name and a place are secured only by cunning and brutal force.

In conclusion I have to say, that Darwinism in England, and I think with the most thoughtful minds throughout the world, is on the decline. I enjoyed, during my last four months' stay in London, more than ordinary opportunities for testing the truth of this statement. Not only did I hear this theory discussed by leading men in literary circles, but for a season I was thrown daily into the society of a prominent scientist, and previous pupil of the Munich professor, Virchow, whom this admiring student denominated the Humboldt of the Continent. It is well known that Virchow, as well as Lotze and other Germanic *savans,* utterly repudiate the Darwinian theory of the origin of man.

In the meantime other branches of inquiry are yielding light upon the problem of man's early estate on this planet. There was pointed out to me in London that unique, giant-like genius, Dr. Kennealy, author of a recently published series of fine volumes, in which he has embodied the latest facts, gathered from old temples, caves and monuments in Tartary, India, Africa and ancient Scythia, which shadows a civilization that far outshines anything which has been extant within the historic period.

This Dr. Kennealy, who is a profound Oriental scholar, an eminent jurist, and a present member of parliament, is very confident in the claim that a golden age existed in the remote past—an age in which poets and prophets, artists and philosophers lived who were above all comparison with those known in modern times—an age, moreover, in which a superior religion and government existed, and where was realized a genuine and royal brotherhood of souls.

If, indeed, future discoveries shall warrant the conclusions at which Dr. Kennealy and his *confreres* have arrived, we should have a confirmation of the view I have endeavored to set forth, namely, that the divine cosmos precedes chaos, and that order exists in the heavens before it is established on earth.

It is my conviction, therefore, that very much of the current science of the day will have to undergo important revisions. We have taken too much account of evolution—and especially that comparatively insignificant section of it denominated Darwinism—and too little account of involution.

If the theory of a former golden age, possibly golden ages, be true, then involution has been the principal factor at work thus far in the life of the race; and this descent by involution may have been necessary to get our common race firmly anchored in, and attached to, matter; then, when the golden age is regained by evolution, the "everlasting kingdom will be so firmly established that there will be no danger of its again falling away. Then, indeed, will the earth be God's "foot-stool," wherein, equality, justice and love will be its crowning graces.

Further and finally, I object to Darwinism on social and moral grounds. The ideal of society which this theory presents is one wherein each man is selfishly striving to get to the "top of the heap." *Struggle for existence,* we are reminded, is the chief means of developing individuality. If men were not continually fighting and wrangling or otherwise expressed, "struggling," they would rust away and disappear. Progress is only insured by a perpetual antagonism of interests. Indeed, Darwinism is a scheme of life wherein man is arrayed against his fellowman; where capacity is purchased at the expense of moral principle and true brotherhood. That struggle and competition have played a part in the development of the races I do not question; but their offices are but provisional and temporary. They belong to the stage of preliminary preparation for high and noble living on this planet. Competition is only one of the many methods permitted by Divine Wisdom to conduct society through its transitional stage. Just in proportion as that love and wisdom, that true order of which ever exists in heaven, becomes established upon earth, will this "struggle for existence," this survival of the "fittest," cease to operate.

With unbounded trust in God and in the capacities of human souls, it is my faith that the kingdom of universal peace and harmony will yet be established in the world; and when that kingdom—that republic of universal love—comes to crown the races, the subjects thereof will be brothers, afire with self-sacrifice, swift in deeds of charity, and warm with that love which only angels know. It will be a catholic kingdom, embracing a universal church without a creed, and a universal government without a written constitution; for the church and law of God will be so engraven in every heart that he who runs will read, and he who reads will obey the voice of God in the soul. The subjects of that new kingdom—a kingdom wherein men will walk and talk daily with angels—will come out from the old false life in which the world is at present largely immersed—come out from under the scourge of selfishness and the curse of self-seeking—come up on to that higher plane, where they will abandon this debasing scramble aft personal aggrandizement, come into that diviner sphere where they will escape from this slavery to the dominion of Darwin's law, and enjoy the sweet liberty of the sons and daughters of God, wherein self-love will give place to love to God and love to man, and where the life of each will be consecrated to the noble service of doing good to others.

* * *

KANSAS AND PROGRESS.

The Great Bismark Grove Camp Meeting.

Don't forget, nor neglect to entertain well, the *great fact* that Kansas is fast becoming one of the most progressive states of our Union. The germs to this end are continually springing up in good soil; and already rich, ripe fruit can everywhere be seen hanging from many a thrifty tree and vine of progress. In the Temperance work we are excelling in numbers, enthusiasm and substantial growth; and, although an effort has been frequently made to make it exclusively *orthodox* in its results and bearings, to the dislike of many, yet, without the aid continually rendered by Spiritualists and Liberalists, it would indeed have been a sorry affair, and to-day an egregious failure. In fact, to be successful, it *must* be at once cosmopolitan, humanitarian and *free!* asking no questions as to whether a man is a Quaker, a Methodist, a Catholic, an Advent, a Baptist, a Spiritualist, a Free-Thinker, a Materialist or a Buddhist. The cause is for the elevation of our fellowmen, and must ask no questions, nor make no sectarian demands. Upon this basis alone can it succeed, and give us a prohibitory law in 1880. Upon this basis alone, let all Spiritualists and Liberalists (their names are legion) act and work in the good cause and the result will be a *humanitarian* triumph—not a mere "religious" or sectarian one. The great Temperance Camp Meeting at Bismark Grove, has thus far been well-attended, and very enthusiastic.

And now a word about the Camp Meeting to be held by the Spiritualists and Liberalists at the same beautiful Grove next month, beginning on the 5th. There is no doubt but that the directors having the matter in hand, are doing their part well; but it must be borne in mind that they are not able to do it *all.* Spiritualists and Liberalists everywhere throughout the country should feel an interest in the matter, and in every way possible render some substantial aid. Good speakers should make it their business to be present to aid by their inspiration in kindling a fire that will never smoulder or cease to warm the souls of men, women and children in the great future. Though making but little noise at present, or attracting any great deal of attention in this respect, yet this locality is destined to become a great radiating centre. An interesting fact in this connection is that the centre of our Republic is not far distant from this point. This modern Platonian Grove is destined to become a grand centre from which should emanate the grandest light of the coming years.

Let it, therefore, be well charged the present autumn with the magnetic powers of glorious truth and eloquent appeals to the better reason and aspirations of a growing, thirsting multitude. Make this Camp Meeting the grandest of the grand in thought, feeling, and earnest, progressive effort for humanity and the distant centuries! Let the East shake hands with the great West on this occasion. Let it be the grand rallying point, the battle-ground whereon shall be slain and vanquished the last vestige of American intolerance, dogmatism, bigotry, and superstition!

Come, men and women of progress, and with your flashes of lightning *truth,* and your thunders of *reason* and high sense of manly *freedom,* let us purify anew the mental air and drive the foul miasma of ignorance, sectarian bias, intolerance, and creedal shams forever from the land!

Come in power and might; and if the dear clergy dare to warn their congregations against this free, honest gathering of the people, let them be put to shame by the manly and womanly bearing, and noble expression and purpose of the great throng that will doubtless be present, as speakers and hearers, on this glorious occasion.

W. A. B.

Tonganoxie, Kansas, Aug. 24, 1879.

* * *

Are all Human Souls Immortal?

BY J. MURRAY CASE.

After much careful and deliberate thought, I have been forced to the conclusion, much against my will, that only a portion of the human family will attain to immortal spirit-life; that immortality is not a precious gift to all mankind, but can only be obtained through obedience to God's laws.

Man is an animal, differing from the lower order of animal life, not in quality of mental attributes, but only in degree and equilibrium or balance of the faculties. "If a dog had a man's head, he would be possessed of a man's intellect." There is no such thing as drawing a distinction in the quality of mind. The combativeness and destructiveness of a dog, and the greed and cunning of an ape, are the same kind of mental attributes in man as in these animals. If the front brain of the ape was more fully developed, he would reason like a man; and if the same was true of an idiot, he would have more sense than a monkey, which he does not now possess. It is the brain that makes the intellect, and I will further add, it is the intellect that confers immortality.

We cannot assume immortality for all animal life, for, in so doing, we imply eternal progression for each animacule as well as man, for we cannot conceive that any individualized being can remain eternally in one condition. If we admit of progression for animals' spirits, we are driven to the ridiculous conclusion that every insect, fish and reptile, which have lived in the remote past, are now, or are destined to become Gods in wisdom and knowledge; we are, therefore, compelled to draw a dividing line between the mortal and immortal soul.

Theologians and Spiritualists generally, have arbitrarily drawn this line between the animals called human, and the animals of less perfect organization; all of the one immortal, and all of the other mortal. If we could only discern any quality in the human mind different from that of animals, this position might be better sustained; but we can not, and when we take into consideration the fact that creatures have been born with human parents on the one side, and animals on the other, the premises are destroyed, for in this case, admitting the premises, we must assume a half human immortal spirit.

My convictions, after much thought on the subject, are, that all animals and probably vegetables have a temporary spiritual entity after the dissolution of their body; but all embodiments whether members of the human family, or belonging to the lower order of animals, which are not harmoniously organized, so as to live in compliance with God's laws, rapidly disintegrate and finally lose their identity, and become again a part of the great ocean of mind, from which other souls will draw nourishment for their spiritual growth. In this respect only I believe in re-incarnation. As the death and decay of vegetation enriches the soil and makes the grass grow greener in after years, so the disintegrated spirits of animals and imperfect human souls enrich our spiritual atmosphere. Nature is constantly striving to produce souls capable of progressive unfoldment. She fails in the lower animals, and partially succeeds in man.

Many will object to my conclusions on the plea of the justice and mercy of God. That he will not give unto some "eternal life," and consign others to endless death. But to this I answer: What is man to God more than the animals below us? God, through the operation of His laws, has created all orders of beings, and some men more animal than human. The human, so-called, that murders his own child, is not better than the animal that will die to protect her offspring. The brute that will beat a faithful horse, is less human or deserving of immortality than the animal that serves him. The cyclone sweeps away and destroys human beings the same as flies. God operates by law and that has no sympathy, or peculiar sentimental preference for any class of beings. It is the law that confers immortality and takes it away. If we are fortunate enough to possess an organization sufficiently harmonious to know and obey God's laws, we are upon the advancing scale. If we are inharmonious and disobedient, the law disintegrates and ultimately destroys.

An unanswerable argument to sustain my position is presented in the evil, designing wandering, insane and erratic spirits, that come to us from the other side. These doomed and lost spirits are persistent and constant violators of law, and since no law can be violated without bringing a punishment, these "disobedient spirits" are constantly retrograding, and will so continue until they lose consciousness of their entity, when they will be forever lost. Davis, in his "Diakka," states that the spirits he describes "believe in their ultimate annihilation." In this, if in nothing else, I think they tell the truth. Every disobedient act on the part of a spirit, weakens his power to reform, and it is possible for such spirits to pass a point or condition, when reformation is utterly impossible. In such a condition they may be compared to the poor inebriate in this life, who has lost all power of will to control his appetite, but fully realizing his doom and destiny, a drunkard's grave.

These lost spirits, in my opinion, are of the same class which Christ cast out in olden times. I have no doubt but that our atmosphere is filled with them, seeking mediumistic persons from whom they may draw temporary sustenance. Such persons always suffer from the drains upon them. This often leads to nervous derangement, which not unfrequently terminates in insanity.

It is a sad thought for one to believe these things, but if my position be true, it is of the greatest importance we should know it. If I am in error, I shall be pleased to consider all evidences that can be brought forward to confute my unpleasant convictions. It will be observed that if this theory that men are not born immortal, but "attain to immortality" through obedience to law, be true, many perplexing and difficult questions in relation to the immortality of animal life, where to draw the line, etc., are solved. I hope to hear from abler thinkers on this subject.

Columbus, O.

* * *

Grove Meeting at Schoolcraft, Mich.

The yearly Grove Meeting of the Spiritualists at Schoolcraft, was held Sunday, Aug. 24th. The Grove is a most delightful place, and the day was most perfect. The audience was estimated at three thousand and the meeting was in every sense a success. The Constantine Band marched from the depot to the Grove, playing a very fine march, and furnished choice music at intervals during the day.

J. H. Burnham gave the first address; the subject, "Religion or no Religion," was handled in a masterly manner. He showed that the ideas contained in the Christian Bible, were borrowed from the Oriental religions; that religion was not in any sense morality, although the churches taught morality because it was a part of human nature, and all religions were sacramental. He spoke from a materialistic stand-point. He was followed by Juliet H. Severance, M. D., of Milwaukee, who expressed pleasure at living in times when there was sufficient liberty of thought to hear such doctrines, and when there were no fears of prison or death in consequence of its utterances. She reminded the people that it was only by Liberalists and the efforts they had put forth, that such a thing was possible; that every one present should feel a sense of gratitude to Albert Burson through whose efforts alone this meeting was gotten up, where people could listen to such advanced ideas.

The inspirational singer, Ollie Child, was present, who with her lovely songs added much to the interest of the meeting. Song and music by the band, closed the morning services.

At two o'clock the band opened the meeting with some of their choice selections. L. S. Burdick, President of the meeting, announced that short speeches from any one in the audience would be in order. Hon. S. C. Coffinberry was called for, who made some happy remarks, after which Ollie sang one of her sweet songs. Dr. Severance gave a lecture upon the Rationale of Spiritualism. She spoke of the evolution of man from the lower forms of mineral, animal and vegetable life, by successive steps, until the human was evolved, and that was as far as scientists claimed to know anything; they would spend time and devote much study to bugs, beetles, fish and reptiles, and dissect a few apes, and cry aloud, "We have found it!" Found what? The origin of man. But what of the future? They know nothing. When they are worthy the name of scientists, they will impartially study all well attested phenomena, until they can explain it. They as a class are as bigoted as theologians, and if new truths are discovered, they of necessity come from outsiders. She claimed that spirit was the outgrowth of the physical, and partook of its conditions; that the reason we did not have more intelligence manifested in our communications from the other life, was because so few of the many that went there were cultured and developed. The reason so many Spiritualists reverence every thing that comes from spirits, is because of the ideas they have received from orthodoxy. She spoke at length upon the effects of bad habits, upon our after life, and made an eloquent appeal to all, to live the highest and purest life physically, as well as morally.

J. H. Burnham followed with a characteristic speech upon the errors of past beliefs, and said the question is often asked: "What will you give us in place of our religion?" He stated that there was no necessity when a physician cured a patient of disease, to give anything in its place; that if all persons were every morning to place before them their highest idea of goodness, and strive to attain it, although they would be compelled to change their ideal every day, as they advanced in growth, it would be the best God they could possibly have, and do more for them than all the Gods of the past ever did.

The meeting closed with music, and all returned home well satisfied.

Mrs. M. E. French was present and solicited subscriptions for spiritual papers.

MRS. L. C. BAILEY.

* * *

The Northern Wisconsin Spiritual Conference,

will convene in Omro, Wis., Sept. 26th, 27th and 28th, 1879. Dr. James M. Peebles is engaged for the occasion. Other speakers will be in attendance. All Liberalists are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected.

WM. H. LOCKWOOD, President.
DR. J. C. PHILLIPS, Secretary.

Omro, [illegible] 1879.

* * *

Brooklyn Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 398 Fulton st., every Saturday evening at 7½ o'clock.—S. B. Nichols, Chairman; Executive Committee: Judge F. P. Good, (chairman) F. Haslam, and Mrs. J. L. Martin; Treasurer, Capt. J. L. Martin.

Saturday evening, Sept 6th: Spirit Communion, an address by Henry Kiddle, Esq., Supt. N. Y. City Public Schools.

Sept. 13th: "The Inward Voice," an address by Dr. W. H. Atkinson, New York.

Sept. 20th: "A Step Forward. Can we Take it?" an address by D. M. Cole, late deacon of Gethsemane Baptist Church.

Sept. 27th: Short three-minute speeches by members of Conference—Experiences.

The regular address each evening occupies thirty minutes, followed by ten minute addresses by members of Conference.

The L. L. Congress and Free Thinkers' Convention—R. R. Rates and Hotel Rates.

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinker's Convention at Chautauqua Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States. Hotel accommodations can be procured at Cincinnati for from $1 to $4.50 per day. At Chautauqua Lake Convention for from 50c. to $2 per day.

H. L. GREEN, Secretary.

* * *

Quarterly Meeting.

The Spiritualists of Western New York will hold their next Quarterly Meeting at Lockport, on Saturday and Sunday, Sept. 13th and 14th. Mrs. E. L. Watson and others are expected to be present.

By Order of the Committee.

Lockport, N. Y., Aug. 26th, 1879.

* * *

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism will be in attendance.

H. L. GREEN, Sec'y.

* * *

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismarck Grove in this place, to begin September 5th and last one week. It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors, besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already secured several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

W. H. T. WAKEFIELD.

Lawrence, Kansas, July 24, 1879.

BENSON'S CAPCINE POROUS PLASTER

FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For **Lame and Weak Back,** Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 cts.

26 26 273

NEW RICH BLOOD

Parsons' Purgative Pills make New, Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps. **I. S. JOHNSON & CO., Bangor, Me.**

26 20 27 19

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m‡	Omaha and Night Express	‡7:00 a m
9:15 p m*	Sioux City and Yankton Express	[illegible] a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m‡	Dubuque Express, via Clinton	‡7:00 a m
[illegible] p m*	Sterling Express	*11:00 a m

Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

Leave.		Arrive.
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:30 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*8:45 a m
		*7:00 p m
6:15 p m*	Junction Passenger	*[illegible] a m

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
[illegible] a m*	Milwaukee Fast Mail	*4:00 p m
[illegible] a m	Milwaukee Special (Sundays)	4:00 p m
[illegible] a m*	Milwaukee Express	*[illegible] p m
[illegible] p m*	Milwaukee Express	*[illegible] a m
[illegible] p m‡	Winnetka Passenger (daily)	[illegible] p m
[illegible] p m‡	Milwaukee Night Express (daily)	[illegible] a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	3:30 p m
[illegible] p m*	Kenosha Passenger	*[illegible] a m
[illegible] p m*	Winnetka Passenger	*[illegible] p m
[illegible] p m*	Waukegan Passenger	*[illegible] a m
[illegible] p m*	Lake Forest Passenger	*[illegible] a m
[illegible] p m*	Highland Park Passenger	*10:00 [illegible]

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
[illegible] a m*	Green Bay Express	*[illegible] p m
[illegible] a m*	St. Paul and Minneapolis Express	*[illegible] p m
[illegible] p m*	Woodstock Passenger	*[illegible] a m
[illegible] p m*	Fond du Lac Passenger	*[illegible] a m
[illegible] p m*	Desplaines Passenger	*[illegible] a m
[illegible] p m*	Barrington Passenger	*[illegible] a m
[illegible] p m‡	St. Paul and Minneapolis Express	[illegible] a m
[illegible] a m*	LaCrosse Express	*[illegible] p m
[illegible] p m‡	LaCrosse Express	[illegible] a m
[illegible] a m*	Winona and New Ulm	*[illegible] p m
[illegible] p m‡	Winona and New Ulm	[illegible] a m
[illegible] p m‡	Green Bay and Marquette Express	[illegible] a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
7:50 a m	Davenport Express	7:05 p m
10:30 a m	Omaha Express	[illegible] p m
10:30 a m	Leavenworth and Atchison Express	[illegible] p m
5:00 p m	Peru Accommodation	[illegible] a m
10:00 p m	Night Express	[illegible] a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
[illegible] a m	Accommodation	[illegible] a m
[illegible] a m	Accommodation	[illegible] a m
[illegible] p m	Accommodation	[illegible] p m
[illegible] p m	Accommodation	[illegible] p m
[illegible] p m	Accommodation	[illegible] p m
[illegible] p m	Accommodation	[illegible] p m
[illegible] p m*	Accommodation	*[illegible] p m
[illegible] p m†	Accommodation	†[illegible] a m

*Saturdays and Thursdays only.
†Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

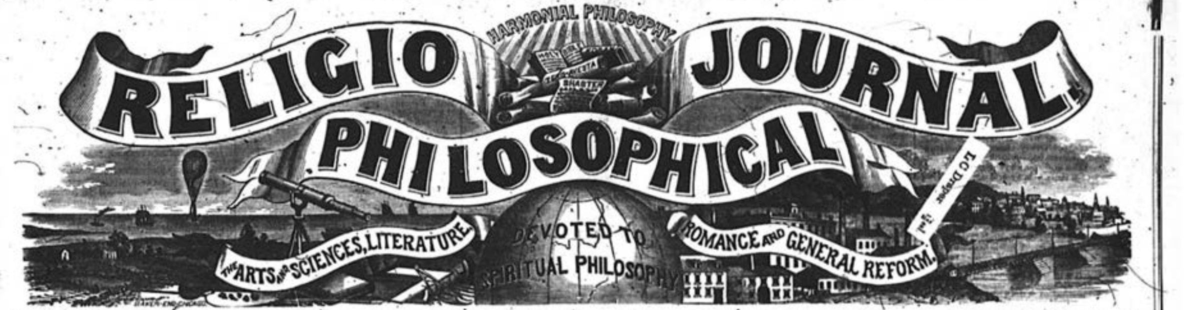
Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Randolph street.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:40 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:25 p m
9:00 a m*	Mobile and New Orleans Express	*7:25 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:00 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:00 a m
[illegible] a m*	Chicago and Paducah R. R. Express	[illegible] p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	[illegible] p m
5:00 p m*	Joliet and Dwight Accommodation	[illegible] a m

J. C. McMULLIN General Manager.
JAMES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. [illegible] Except Sundays and Mondays. [illegible] Except Sundays and Mondays. [illegible] Saturdays only. [illegible] Thursdays and Saturdays only. [illegible] Sundays only.

RELIGIO PHILOSOPHICAL JOURNAL.


HARMONIAL PHILOSOPHY
DEVOTED TO SPIRITUAL PHILOSOPHY
THE ARTS AND SCIENCES, LITERATURE,
ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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The Spiritual Conference, New York.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL by George H. Mellish.)

On every Sunday afternoon at half-past two o'clock, at Republican Hall, near Broadway, a Spiritual Conference is held. This Sunday afternoon (August 16th) we attended. The chairman being absent, on motion, Mr. George F. Winch was elected chairman *pro tem*. The chairman announced that the subject was whatever the speaker himself might deem pertinent to Spiritualism; each would have different methods of thought and their individual way of putting it, thus giving a variety of expression. Twenty minutes are allowed the opening speaker, and he is also entitled to ten minutes at the close. Subsequent speakers have ten minutes each; strangers and ladies have the preference and they are especially invited to take a part. With these preliminary remarks the chairman declared the meeting open.

A Voice.—Col. Kase is present from the camp meeting near Philadelphia; I presume he has something fresh.

Chairman.—Col. Kase has always something fresh.

A Voice.—Do you mean fresh in a spiritual sense?

Chairman.—Something that is fresh and interesting.

Col. Kase, of Philadelphia, took the stand and said he would open the Conference by reading the declaration of principles which had been adopted by the First Society of Spiritualists of Philadelphia, and then proceeded to read them. These have already been published in the JOURNAL. He said that he might give some of his personal experiences, but did not know that he could add anything to the knowledge of the auditors. He was a matter of fact man, and could bear witness to the truth of the phenomena in Spiritualism. He spoke of Mrs. Thayer, of Boston, the flower medium, who he said was with his family during the Centennial year and séances were held twice a week, and were very satisfactory. Mrs. Thayer was at the recent camp meeting held near Philadelphia, and she gave a séance at his house at which Mr. Culver, Mr. Watson, of Tenn., and Mrs. Shepard, inspirational speaker and medium, were present. After undertaking to hold the séance the medium became sick and had to go to bed. At about eleven o'clock Mr. Culver said we would have the flowers at four o'clock in the morning. The speaker said that he was awakened at that hour and he heard a rustling in the room, and immediately a door was opened and Mrs. Thayer exclaimed, "They come, they come!" The gas was lighted and the room was found covered with flowers and vines. Col. Kase claimed that here indeed was proof of the truth of phenomena.

A Voice.—Did Mrs. Thayer occupy the room alone?

Col. Kase.—She opened the door and said "They have come, they have come." The prophecy was made at eleven o'clock the night before. This may seem strange to those who have not witnessed these things, but it does not seem strange to me.

A Voice.—Where were the flowers?

Col. Kase.—On the bed where the lady was lying. I thought it was proper for me to bear testimony of this. It is to prove that our spirit friends know what they are about and handle these things.

A Voice.—Was there a variety of flowers?

Col. Kase.—A variety; double roses, lilies, various kinds.

A Voice.—Were they such flowers as grew in the garden or near the house?

Col. Kase.—Yes; you find them everywhere. While at the camp meeting, at a cottage that day, at about two o'clock in the afternoon there was a pink water lily dropped at my feet. I was sitting by Mrs. Champion and Mrs. Shepard, and the latter lady is present and can bear witness to it. The pink water lily was dropped at our feet. I asked where it came from. Mr. Culver said it came from the Mississippi Valley. There were also tube roses that fell at the same time there.

A Voice.—Did anybody see them fall?

Col. Kase.—Yes; I saw them as they fell to the floor. Mrs. Thayer's back was towards us. She began to go through a shudder. He mentioned an incident, which has been published in the papers where the roots of the flowers had been produced with the earth clinging thereto, brought in and laid upon a table. "You may think that it is not so, but I assure you it is true, it is a fact, and is beyond any kind of doubt," Col. Kase declared with much feeling as he left the stand.

Mr. Farnsworth said that he was not going to say that the relation of his friend about these wonderful things that he had witnessed, was not exactly as he had stated them, but he would say that he did not believe in any of these flower manifestations. He did not say that they were impossible, as many things that had been thought to be impossible, had been shown not to be so. All reason was against the idea that these things were done. He asked, "What would it lead to, if it was true that spirits could go into flower gardens and pluck flowers, why should not spirits have power to enter our banks and take our money?" He deprecated any attempt to prove the truth of Spiritualism by bringing such tricks before the public. The speaker referred to mediums who had been detected in their acts of deception, and mentioned a flower case as in point, where the medium had the flowers concealed in the false bottom of his shoes. He did not know but that they might be of use to some, but all manifestations like these and those performed in the dark and under circumstances where they could not be thoroughly investigated, were of no use. They had facts to depend upon without going to these things of doubtful character; the living witnesses were around us on every hand. The speaker concluded by relating a lengthy personal experience with a medium, which was conclusive and satisfactory to him of the truth of Spiritualism.

Mr. Lambert said he had paid close attention to Col. Kase's relation of the flower séance with Mrs. Thayer. He had been to séances and paid his money, but in the flower séances he had been duped, but it did not cause him to doubt the truth of Spiritualism. A gentleman now in the audience had told him that a gladiolus thirty inches long, had been produced in his house, a canary bird had been brought, and this in the light. But the materialization of flowers has nothing to do with modern Spiritualism. The speaker related a number of cases where mediums had been detected in deception. He said, "I will give Mrs. Thayer fifty dollars if she will produce flowers under conditions which I shall name. I do not say but that it may be accomplished." Continuing, the speaker said that he owed his life to modern Spiritualism, and related experiences he had which satisfied him beyond all cavil of the truth of the doctrine.

A Voice.—Will Mr. Lambert please explain about that canary bird?

Mr. Lambert.—The gentleman is here who told me of it; if he wishes he can answer you.

A Voice.—I understood you that you witnessed it.

Mr. Lambert.—I said he stated the case to me.

Mr. Farnsworth.—The flowers were plucked from some garden?

Mr. Lambert.—All flowers that I have seen at the séances were those which could be detected. No person need go to a flower circle. There are many ways in which the medium can conceal the flowers. I can here this afternoon produce flowers that will blind ninety per cent. of this audience. There is no question about it.

Mrs. R. Shepard, inspirational speaker, then stepped forward and said she was a witness to the flower séance of which Col. Kase had spoken, and she desired to add her testimony. She also saw flowers fall in the tent at four o'clock in the afternoon.

A Voice.—Was the room closed?

Mrs. Shepard.—No, sir; my eyes were not closed.

A Voice.—Did Mrs. Thayer sit facing you?

Mrs. Shepard.—We sat three feet apart. Her face was turned towards me. There seemed to be a shudder go through her whole being, and the flowers dropped between us. I believe they were natural flowers taken from some other point and brought to us. They were wet as if with dew. In regard to the pink water lily which it has been said could be plucked anywhere in the State of Pennsylvania, let me ask did any of you ever see growing in the State of Pennsylvania a pink water lily?

A Voice.—I have seen them of a decided pink shade. Where was it claimed they came from?

Mrs. Shepard.—Mr. Culver told us afterward where they came from.

A Voice.—From the Mississippi Valley.

Mrs. Shepard.—We should receive his testimony as well as that of others.

Mr. Farnsworth.—Have you ever seen flowers produced in a room that was entirely closed, so if the flowers were brought they would have to pass through the walls, through solid substance.

Mrs. Shepard.—I have not. I have seen them produced in daylight. A skeptic was present and said if he could witness it he would give fifty dollars. The lady at once produced the flowers.

A Voice.—Did she take the money?

Mrs. Shepard.—She took the money. Would you object? The speaker continued at great length, endeavoring to show the truth of the flower phenomenon, and cited a number of cases that had come under her personal observation.

Mr. Farnsworth.—If spirits can materialize flowers and pass them through walls, does it not follow that they can do the same thing with money and jewels? I desire an answer to that point.

Miss Kingsland.—In the beginning I wish to say I have lived with and among Spiritualists for years. I have attended their camp meetings, public gatherings, conferences, and lectures; in fact I have gone to every place where Spiritualists most do congregate. I understood Mrs. Shepard to say that the spirit first dematerialized and then rematerialized the flowers.

Mrs. Shepard.—You are mistaken. I do not claim they are materialized without being first dematerialized. They are natural flowers and they are dematerialized and then materialized.

Miss Kingsland.—I believe it is claimed by Spiritualists that they can converse only through a medium. The speaker said she had discussed the question with a firm Spiritualist, who was a gentleman of culture, about the phenomenon of substances being carried from one part of the room to the other by these unseen agencies. The gentleman was sincere in his belief in this form of manifestation. I took two half-dollars (taking two half-dollars from her pocket and holding them out in her right hand) and I said to him, "If I should put one of these in my left hand and the other in my right hand and hold my hands like this (arms extended at right angles with the body) and ask the spirits to pass the half-dollar from my left hand to my right hand, would you believe the spirits caused the transition? He said he would undoubtedly. I took the two half dollars, and putting one in my left hand and one in my right hand, I said, "Spirits, please take that half-dollar from my left hand and place it in my right hand." The speaker suited the action to the word, holding the two half-dollars between the thumb and fore-finger of the right hand. (Applause.) I repeated it for him several times. He was delighted. I did it again slowly for him. The fact was I had not put the half-dollar in my left hand, but my fingers were quicker than his sight. That is the first principle to learn. If you speak to Spiritualists upon the subject, they will refer you to Mr. D. D. Home, and with the next breath tell you they have not seen it. No more have I. I have known intimately hundreds of mediums in every clime and country, but never have known one who could sustain this. Show me this variation from the law of gravitation, and I will bow before the new force, call it Spiritualism or call it what you will. (Applause.)

Mrs. Holmes.—The last speaker would like to hear evidence from a person who had seen bodies moved. I have witnessed that myself, and in the presence of Mrs. Underhill and Doctor A. Wilson. I went to Mr. Wilson and I was opposed, as the last lady is, to these manifestations; I was a skeptic. The lady continued at length to relate her experiences with Dr. Wilson, and she became thoroughly satisfied of the truth of this phenomenon in Spiritualism. She had sat with Dr. Wilson and others and had seen a gentleman weighing two hundred and forty pounds lifted up, while sitting on the chair, six feet from the floor, and this in broad day-light.

Miss Kingsland.—What were the conditions before that took place?

Mrs. Holmes.—None; except we gathered about the table.

Miss Kingsland.—Was his body taken from the chair?

Mrs. Holmes.—He was taken up chair and all.

Miss Kingsland.—With nothing to sustain him; aerial suspension?

Mrs. Holmes.—You seem to be well versed in aerial suspension. I would like to see you do it.

Miss Kingsland.—Will you do it?

Mrs. Holmes.—I am telling you what I have seen. I have made this thing a study. I have heard spirits and I have seen them, and I commune with them every day, and I feel that their presence is much more satisfactory than the presence of mortals.

Mrs. Sumerby rose to speak and there was a motion to suspend the rules to allow Miss Kingsland to proceed, but the chairman decided the motion out of order. Mrs. Sumerby remarked that she had great faith in Spiritualism, but did not care to rest it on physical manifestations. She deprecated the asking of questions to speakers upon the platform and did not think it was right to allow it.

Mr. Partridge followed, saying that he with others had sat upon the table and had been lifted to the top of the room. He said that physical manifestations were not to be despised.

Mr. Farnsworth.—It is the physical manifestations that drive people away.

Mr. Partridge.—I have been in circles where flowers were presented. The speaker was glad that the ladies were present in so large numbers and was very sure they were in need of them. He liked a real skeptic and one that would criticise them fairly.

Col. Kase.—I have been the cause of this difference of opinion, and I am very sorry I touched upon the point.

A Voice.—Mr. President, you are wrong to allow this lady to sit here and permit Colonel Kase to speak upon the subject a second time.

Chairman.—I think I can manage this if you keep still.

Col. Kase.—I am sorry I started this ball of contention. I only related what I had witnessed and gave my opinion. I simply bore witness. If you cannot accept it, reject it. I do not pretend to understand the materialization of flowers, but I can bring thousands of persons to bear testimony. Flowers have been brought into my house.

Mr. Farnsworth.—Did the spirits steal them?

Chairman.—The question is, did they come?

Col. Kase.—They were natural flowers; they were not cut off but broken off. I do not blame you for not believing it. I testify to what I have seen. I do not wish to create any hard feeling about it, and I hope I have not said anything that will have any such tendency.

Mrs. Briggs said she had been a Spiritualist for thirty-eight years; she had lived with the Shakers eighteen years and they had these manifestations there. She had seen all these phases and she knew Colonel and Mrs. Kase. She had been in the city nine weeks, and it was the first time she had stepped into the conference. She found nothing to feed her there; she could enjoy herself more in her private home than there, and why? It was because of this wrangling and she said she always found it the same way there.

Mr. Samuels.—Mr. Chairman, that is not a fact, and you ought not to allow it to be spoken.

Chairman.—Mr. Samuels, if you would like to take the chair, I will resign it in your favor.

Mr. Samuels.—Oh, no.

Mrs. Briggs.—I wish there could be more brotherly feeling here. You seem to take pains to make each one appear as meanly as you can. I do not know but I have said more than I ought, but as an old Spiritualist I deprecate these scenes that I find when I come here.

Miss Kingsland.—Mr. Chairman, ladies, and gentlemen; I have no desire to monopolize your time, but if the chairman will allow me ten minutes I shall consider it a favor.

Chairman.—You can have it.

Miss Kingsland.—I admit that Spiritualism is a very seductive belief. I, like hundreds of others, was drawn into this subtle belief and my whole soul went out to accept it. But if my speaking here this afternoon can save one person from such a false delusion, I shall feel that I have not spoken in vain. I believe that no disembodied spirit has ever returned to this life and given manifestations of its presence. The trickster, Holmes, was exposed in Philadelphia.

A Voice—Has that lady a right to speak in that way?

The Chairman.—Certainly. I hope she will be allowed to proceed.

Miss Kingsland.—Spiritualists are inviting criticism; they desire the fullest investigation. The speaker mentioned Mr. Olcott, the Eddies, and others, as being mediums who were not reliable. She spoke of an interview with a celebrated writing medium, and she continued minutely and at length to relate the interview, and said she paid him fifty dollars for the secret of reading so-called unopened letters. She claimed that by taking a fine ivory file the edge of the envelope could be filed off, the contents of the letter examined and answered, and then it could be closed up and it could not be discovered that the letter had been tampered with, and this was the way one of the best mediums in this city answered sealed letters.

A Voice.—Give the name of the medium.

The Chairman.—The lady is entitled to her time without interruption.

A Voice.—We want the name of the medium.

A Voice.—Give the lady time.

A Voice.—We do not want to be humbugged by this medium she speaks of.

The Chairman.—If the speaker thinks proper to give the name she will do so without solicitation.

Miss Kingsland.—Slate writing is one of the most barefaced tricks. The medium takes the slate and washes it off with a great show of honesty. The medium does not use water but a chemical preparation and it develops a message which had been written hours before.

Mr. Partridge.—I rise to a point of order.

The Chairman.—What is your point of order?

Mr. Partridge.—My point of order is that we should not receive such statements without the name.

A Voice.—We receive all statements.

Mr. Partridge.—All writing mediums are involved in it. We should know the name of the medium. I object to it.

The Chairman.—If the lady sees proper she will give the name of the medium.

A Voice.—Let us hear the lady through—

Miss Kingsland.—I regret exceedingly to see that I have made such a commotion here this afternoon. I supposed this was a conference for the free expression of thought and each one was entitled to express his or her opinion. One thought more: I believe that those who are Spiritualists should be divided into two classes, namely, the deceivers and the deceived; and that the former class are those who do not believe what they preach, and that they earn their living by playing falsely upon the tenderest and holiest sentiments of the human heart. I am aware that those who look with favor upon this subject will condemn me. I have not begun to denounce Spiritualism recently; I have known and associated with Spiritualists for years and I have given you the result of that experience.

Mrs. Cranz desired to say that she had known Dr. Slade, and she believed him a reliable medium, and briefly stated his experience in substantiation thereof.

Mr. Lahey.—I desire to say a word.

Mrs. Shepard.—I want this woman to be answered.

Mr. Lahey.—Mr. Chairman, I beg you will preserve order. Continuing the speaker said he was surprised that the audience was so uneasy in hearing Miss Kingsland, and thought it would be more to its credit to listen quietly to her than to interrupt her in the way they had. If he knew anything of the conference it allowed the largest liberty possible to the speaker when within the bounds of decency. If any one doubted these things they were bound to listen to them. He was in the newspaper business and also dealt in envelopes and had some knowledge of them and he was ready to give Miss Kingsland five thousand dollars if she could file the end of an envelope and take the contents out and replace them, and leave the envelope in such a manner that it could not be detected. He declared that it could not be done.

Mrs. Shepard replied to Miss Kingsland with earnestness. She thought the lady would not be allowed to come into a Christian assembly anywhere as she had here and tell them that they were trifling with the most sacred feelings of the human heart. The lady had claimed that materialization was a trick, but she could show that it was not. The speaker continued at length, stating her experiences to show that materialization was not a trick. Mrs. Shepard was not afraid to meet the lady or any other person in open debate. Trickery had nothing to do with Spiritualism. She objected as a Spiritualist to the imputation given to writing mediums unless the names of the mediums were stated.

The conference had already extended their time nearly an hour and the chairman declared the meeting adjourned.

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Is Spiritualism a Science or a Religion?

To the Editor of the Religio-Philosophical Journal:

In your issue of August 30th, you say, (after quoting a sentence from my reply to Dr. Fishbough) "What we would correct is Mr. Underwood's reference to Spiritualism as a 'form of religion,' whereas it is simply the science of pneumatology." This is a distinction which you think I overlooked. But I was replying to Dr. Fishbough, and in alluding to Spiritualism as a religion, or a form of religion, I simply accepted his definition, not caring to offer objections to, or raise questions concerning, anything in his discourse except his unjust assault on Materialism.

In the discourse referred to, Dr. Fishbough says:

> "In more recent times, the word 'Spiritualism' was first revived by Theodore Parker, years before the career of A. J. Davis began, and before the first tiny Rochester rap was heard; and it was by him applied to the new and more Spiritual phase of religion which he regarded as just then beginning to appear. So far as I know, I was the first one to apply it in my writings in the *Univercœlum*, and subsequently in my communication to the New York *Tribune*, to the developments growing out of Davis' book and the Rochester knockings; and ever since then when I have applied the term Spiritualist to a mere believer in these things, who was not in some degree spiritual in his manifestations of personal character, I have applied it with mental reservation."

I was well aware when I penned that sentence quoted by you, that by many of its adherents, Spiritualism is not regarded as a *religion*. It is equally true that there are many intelligent persons who do not regard it as a *science*. If there is any doubt in regard to the truth of this statement it may be dispelled by reading an open letter from Prof. Wundt, of Leipsic, to Prof. Ulrici of Halle, a translation of which into English appears in the *Popular Science Monthly* for September, and in the same number may be found an editorial from the pen of Prof. Youmans, pertaining to Spiritualism, which will further help show that there are able and distinguished scientific men, who stoutly protest against the claim that Spiritualism is a science of any kind. It is not necessary for me here to express approval or disapproval of these articles at which I refer.

To me Spiritualism is simply the theory or belief that invisible intelligent beings including men and women that have walked this earth, exist and at certain times under certain circumstances, through persons called mediums manifest themselves to the inhabitants of the world to-day. All who accept this theory, whether with them Spiritualism is a religion or a science, or both, or neither; whether they are wise or foolish, broad or bigoted, I consider Spiritualists.

You have some remarks in the same editorial in reference to "Our atheistic and Sadducean friends," the error and sophistry of, which, I think could be easily shown; but it would require more space than I could now take without imposing on your generosity. Some of your claims, too, in regard to the phenomena of Spiritualism would be discounted in value by a little close and careful examination, such as true science demands; but as you have shown so much fairness, fearlessness and love of truth in exposing fraud and quackery in your own ranks, I can overlook your dogmatism and the disdain with which you look from your serene spiritual heights upon us poor "Sadducees." Respectfully,

B. F. UNDERWOOD.

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Basket Meeting.

Having seen no report from here, I write to inform you of the success of our Basket Meeting on the 16th and 17th of August. Friday it rained incessantly, and until the next morning, preventing our having a meeting on Saturday until evening, when Bro. Hudson Tuttle spoke at the M. E. Church in Ottokee, to a good audience. Sickness prevented Mrs. Tuttle from leaving home, which was a great disappointment to a host of warm friends who were ready to welcome her.

Sunday was a beautiful day, and from a general estimate, nearly a thousand people assembled to listen to the words of profound wisdom, as they fell from the lips of Mr. Tuttle, and we would say to those who have never had the pleasure of listening to his masterly eloquence and sound logic, they should improve the first opportunity, either by securing his services or going any distance to hear him. The subject on Saturday evening, was, "This House is not My Abiding Place." Sunday morning, he contrasted the idea of Justice and Equivalence, with Salvation and Atonement. The afternoon subject was, "Who am I, What am I, and Whither am I going," a masterly effort and well received by an intelligent audience. He has delivered eleven lectures in this place, and each one brings us much new food for thought.

Great praise is due the many people that gathered, for the good behavior manifested there, this being the first meeting of any kind, ever held on these grounds, and without a police force at hand; but I am happy to say there was no use for one.

ALLEN SHADLE.

What is Assertion and What Demonstration?—April Fool Day Science—How to Correct the Erring.

BY EDWIN D. BABBITT, D. M.

My friend Coleman has favored the Religio-Philosophical Journal with another article concerning materialistic and spiritual science, Mrs. King, myself, etc. He declares positively that "the spiritual philosophy is ever paramount with him and "ever modifies and moulds the material conceptions of nature's laws and principles." I rejoice if this is so and believe Friend Coleman will yet accomplish much in the mastery of great truths with his keenly active mind, but to some of us he does not seem so ready to appreciate some phases of spiritual truth as he does the more material science of the day. We may be mistaken, however, or if not, I am free to admit that even the science of material things is a capital good thing which will help us finally in comprehending the spiritual.

It is somewhat of a delicate point for me to meet Mr. Coleman in speaking of the comparative value of Mrs. King's Principles of Nature and my own Principles of Light and Color. I have not the least idea of speaking of the comparative merit as a whole of the two books. Mr. Coleman has spoken in strong terms of both works, and I would not do such an absurd thing as to condemn a fellow-worker, especially after admitting the many noble thoughts of her work, as I did in a former article. I wish it great success. I spoke of that work, however, as consisting mainly of assertions without even an attempt at demonstration. It has not seemed to aim at the scientific style, excellent as it may be in ideas. When Mr. Coleman, however, puts both works on a par in this respect, declaring that both must remain in the domain of hypothesis, then I begin to be surprised. I rub my eyes and exclaim to myself, am I self-deluded? Have I been heaping together such a world of facts and yet have demonstrated nothing? How many hundreds of facts would Mr. Coleman have me give to show just what is the chemical and therapeutical power of the different colors as seen in drugs, in the colors of sunlight, in physiological action, in psychological phenomena, before he will call the point proved? How many scores of facts and engravings would he require before he will consider the law of Unity, or of Diversity, or Harmony or Contrast, or Gradation, or Refinement demonstrated? Is Mr. Coleman going to revive the old method of reasoning again which declared that "nothing can be known"? It is always easy to say that any demonstration is imperfect, especially if we adhere to forms very closely and follow materialistic skepticism which denies almost everything. Men have been challenged to prove the simplest axiom, such as "a part is less than a whole," and similar ones, and have demurred at the proof. My friend Coleman of course would not do this, being a philosopher, but may he not possibly approach too nearly to the method of negativity, so to speak? Or am I really deluded? Possibly so, for all men are said to believe in their own discoveries. A friend suggests, however, that Mr. Coleman has not read all of my work. Then, again, I see that Mr. Franklin Smith gives me a little hope that my immense labors are not in vain by using such words as these: "It seems to me there is no such analogy between Mrs. King's work and the 'Principles of Light and Color,' as Bro. Coleman represents. On the contrary, there is a world-wide contrast between them amounting to the difference between assertion and demonstration. The physical scientists have given us some important facts in relation to the varied phenomena in the world around us, but their real character has remained a sealed problem, while inspirational scientific writers have made statements that were of so vague and general a character that they amounted to mere assertions that could not be demonstrated. But, in marked contrast to these writers, in the 'Principles of Light and Color,' great leading and fundmental principles of things are demonstrated by facts drawn from heaven and earth, from art and literature, from every department of nature and human life, while the scores of facts to settle the principles of chromo chemistry and chromo therapeutics ought to be called demonstration."

Now I do not quote this to find fault with "The Principles of Nature," but to show that that work, however excellent, does not pretend to demonstrate its propositions while the "Principles of Light and Color" does lay down its propositions and produce its facts and deductions to prove it. Some would prefer the plan of the one, some that of the other. To my mind even the most brilliant passages of a writer will not carry conviction unless it is shown to be in harmony with facts and principles. When friend Coleman says that some of my opinions might have been modified if I had read Mrs. King's work, I think he is mistaken, for there is not the logical sequence in its statements that would tend to rout me out of my errors if I am in error. When she speaks of twelve great periods of time in the development of the universe as constituting a cycle and seven cycles as constituting one compound cycle, two of which constituted a period termed a complete cycle," it makes no impression on me, as no proof is given, and nothing which can address my intuitions. When the geologist describes the azoic, palæozoic and other periods of time, he gives his array of facts, and this convinces me that he builds on much truth, but in this work scores of assertions like the above are made without any attempt at proof. When the statement is made that "electric force awoke motion, action," it does not make a good impression on me for I have ascertained that it is only part of the truth, as heat has quite as much to do with begetting motion as electricity. When it says, p. 47, "that central atoms propagated their force to surrounding atoms; these to the next stratum, these outward; thus attractive force was propagated throughout the mass," I believe there is an important side of truth in it not because the books say so, but because after long and severe investigation I can see just the method by which chemical and other forces may work, but when it says that "the central atom, by the law of affinity attracted similar atoms of the universe," and further that "chemical action is simply attractive force exerted by similar atoms on each other, the repulsive force, exerted by dissimilar ones," I know this to be incorrect, not alone because I have demonstrated it but because all science shows it also, the common motto being "similars repel, dissimilars attract." Speaking of this same error, Franklin Smith well says that "an alkali ought to attract an alkali, instead of an acid, according to this theory." For all this the book is a noble one having many remarkable statements which should be read and pondered, whether a person can see the whole as truth or not, it, however, does not prove the law of unity, nor the law of nature's diversity, nor the law of duality, or of contrast or of gradation, or many other things which should be settled if we are to grasp the framework of universal being.

Mr. Coleman pronounces the article in the Chicago *Times*, from which I quoted briefly, "a hoax, an April-fool joke." A friend sent me a slip of paper with an elaborate account of a new and wonderful microscope by means of which molecules and even atoms were supposed to become visible. I was not aware that the article was published on the 1st of April, and did not refer to it so much from its being "partially confirmatory of my theories," as Mr. Coleman would have it, as I did to show the absurdity of its angular shaped atoms and to announce what might be an interesting discovery. Microscopes of more and more amazing power are being discovered, and when one is devised by means of which the larger atoms can really be seen, as I verily believe will be the case, I have no fear that the leading features and workings of atoms as I have learned them, will be essentially changed, otherwise a hundred facts, principles, deductions analogies and applications must be overthrown. Chemists are supposed to have ascertained accurately the comparative weight of atoms and Thompson and other scientists presume to demonstrate their real size. As to the writer of the Chicago *Times* article I have to say this, that if he thinks there is any wit in sweating over an elaborate article, studying up all kinds of scientific authorities for perhaps one or two days and thus for the sake of perverting so sacred a thing as science, he is the greatest April fool of the season.

In the JOURNAL of July 26th, an American medium writing to Mr. Coleman, speaks about the "twaddle about charity, brotherly love, etc., thrown at people who were conscientiously combating the errors of every kind that have been put forth in the name of Spiritualism," and further on remarks, "I am for all fairness and brotherly kindness in discussion, but by no means let us cover up ulcers in the body from fear of hurting some one's feelings." Well, there is a certain amount of twaddle from over-credulous and over-sensitive persons, but after all I, would prefer to see one err on the side of love than to swing too much to the side of severity or hatred, and I would like still better to find some one who is exactly right in his perception of truth, but as it is, it will need us all to reveal its full orbed splendor. When the medium, however, warns us against covering up ulcers, he seems to belong to the class of surgeons who would plunge the scalpel into the quivering flesh and let out impure matter by the severe style. We reformers in the philosophy of cure and of social upbuilding, however, think such a method is justifiable only in the extreme cases, and that a higher plan should be aimed at. Thus in the case of a tumor we pour into it and the whole system around it, the diviner fire of magnetic life, kindle up the dead conditions and give the power to radiate the impurities outward by natural processes, so that when the subject is cured, he is made well throughout without having any frightful scars or bad conditions left behind. In the same way when we wish to correct the erring we would generally avoid stabs and rude blows, kindle up their pathway with a brighter light of truth and a warmer fire of love, until higher perceptions and purer conditions are induced on a broad and natural plan. In further illustration of this point, let me quote the case of a cancer in Marietta, Ohio, and the two methods of dealing with it. A surgeon of the old school practice adopted the usual method and cut it out. This, however, did not remove the cause by purifying the whole system and it came on again with all its poisonous elements. Dr. Wilbur, a magnetist of Chicago, happening to stop at Marietta awhile, cured the terrific tumor radically and permanently by his more vitalizing process without medicine or any butchering process. I think we have too many physicians who belong to what Hudson Tuttle skillfully terms the "slaughter house style of doctors," and too many Spiritualists who are in such hot haste to fight what they deem error, that they seize the dagger and plunge it to the hilt into their neighbor's tender places, in very many cases when a more philosophical method could have been adopted.

5 Clinton Place, New York.

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Am I a Spiritualist?

BY DR. C. D. GRIMES.

A little criticism now and then
Will benefit the best of men

Because it will set all who really desire the truth to searching deeper to fortify their opinions, and lead to a larger capacity and ability to judge of truth. The shortest and most comprehensive creed that I can write for myself, is,—

I find the error, and I cast it out
To find the truth and live it.

Knowledge is the true savior of the world—the true Christ of the ages. It is the bread coming down from heaven, spoken of by Jesus in the 6th chapter of John, which if a man eat he shall live forever. It was the flesh and blood of Jesus, simply because he was the medium through whom it came. It was spiritual flesh and blood, therefore it would perpetuate and enlarge spiritual life, for all who eat and drink of it would "live forever."

Therefore Jesus said, "Whosoever eateth my flesh and drinketh my blood, dwelleth in me, and I in him;" that is, when one imparts a truth, and it is appropriated (eaten) by another, they have the same remaining, and the same truth remains in each. Therefore Jesus added, "Not as your fathers eat manna in the wilderness, and are dead, he that eateth of this bread shall live forever." Light, truth and knowledge expand and grows the soul, and perpetuates spiritual life. But he gives a finishing blow to the literal rendering of old theology when he adds in the sixty-third verse, "The words that I speak unto you are spirit, and they are life."

Mankind could better understand the sayings of Jesus; were it not that their perceptions are so material, for the farther we get from the material into the spiritual, the more we will value not only the Old and New Testament, but all bibles. Inasmuch, then, as there is nothing in the sayings of Jesus that materially qualifies this rendering, but very much more that sustains it, that I have no room for in this article, in this view of the case, I am a Christian Spiritualist. But if it be necessary to believe all that is said of Jesus by the Pauls and Peters, Johns and Judes, Clarks and Wesleys, that he had his birth upon this plane in a different way from other men; that he was any more divine or God-like than other men, only as he had a large amount of natural or divine gifts; that in his death he purchased an atonement for us, and that in and through his merit only can we be saved, then I am not a Christian Spiritualist.

I think Brother Kiddle will find that it was in my view of Jesus, called the Christ, that Dr. Peebles said "Christ was the corner stone of Spiritualism;" that is, the simple truth coming from God, the Father through Jesus, rather than through Paul, John Calvin or John Wesley.

It is true, as Robert Dale Owen said, that "Spiritualism and Christianity are identical in essence," for both in their aims and tendencies are to elevate and unfold humanity out of darkness, materiality and error, into light, spirituality and truth, thereby saving from the consequences of ignorant violation of physical and moral law; but do Spiritualists accept of everlasting burnings, and Christians of the intercommunion and ministrations of departed humans?

Primitive Christianity and Spiritualism are identical, as claimed by Dr. Crowel, because they have their origin from the same facts—intercommunion and revelation; yet the Christian claims that truth came directly from God to man, and therefore is plenary; while the Spiritualist claims that, although coming from God, it came through many intermediate links of exalted and progressive beings, and that like the rivulet, it is tinctured with the soil through which it came; therefore neither perfect, absolute or final.

In this connection I wish to return my sincere thanks to Professor Buchanan, for the very able, and so far as science and its assistance to religion are concerned, truthful address upon his "Four Aspects of Religion." I don't know when I have read an address from which I received so much strength as from this; for I felt that my moral back-bone was newly and thoroughly splinted and braced from all parts of the universe. More deeply than ever did I feel, that while religion was the sheet anchor,—the bond that held us to God,—science was a hand-maid holding the lamp, that we may discover the true path—a strength that will enable us to surmount the stern difficulties of these lower material conditions. And when you reached the true Christ principle of "loving God supremely and our neighbor as ourselves, upon which hung all the law and all the prophets," first proclaimed by Jesus as the true test, around which all true religions clustered, and to which they centered, pre-eminently exemplified in his life and his teachings,—from the depth of my being there went back a response to you, "You have struck the highest note in the grand anthems of spiritual existence." But when you talk of the religion of Jesus—the religion of Jesus Christ—and the religion of Christ, using the word "Christ" in this loose way; when after discarding, very justly, everything added to the simple words and teachings of Jesus, finding much fault with the dead Christ of theology, of Christian homicide, in pitching each other up to heaven on Christian bayonets; and then when I fall upon and read the following paragraph, I get strangely mixed:

"The Christian religion is, therefore, rightly understood, the creedless religion of universal unity, which I present as the religion of science, that every good man is bound to adopt, and having adopted it, to uphold and diffuse it among his neighbors, to start it on its conquering career around the world, to bring all nations into the peace, progress and purity that precedes the advent of the millennial time of a redeemed and ennobled humanity."

Why, brother, what do you want of the term "Christian?" If you adopt it you must adopt its family relations; not only the "pitching" business, but the dead Christ of theology; the immaculate conception, atonement, miracle working, etc. Without these it will not be Christian, and with them, it has been around and around, over and over the world, again and again, backed by more christian money than Spiritualists are worth, but it will not go down, and is on the wane, as you quote Cardinal Newman to show. A dozen lives like yours will hardly sever it from its connections. You are only inviting me back to a feast that I turned away from because my soul loathed its manna. What do you want of the term Christian, with its records of the blunders of undevelopment. The word Spiritualism, denotes a communion with the intelligences of higher spheres, that continually draws one upward out of the material into the spiritual, always whispering, "Higher, purer, nearer my God, nearer to Thee." When you go around the world once, trying to shake the dust of immaculate conception and atonement from the skirts of old theology, you will abandon the job.

I was much elated with the idea, that you was to divest Jesus of all false and supernatural garments of mundane origin, and send him around clothed in the natural and the true, cut and trimmed to order of the great architect of all. These attributes and these only, he laid claim to in the 10th chap. of John. When the Jews charged him of making himself equal with God, his reply was virtually a denial of the charge, but claiming he was a God in the sense of one superior-gifted, as Moses and Aaron (in Ex. 4: 16, and 7: 1), because he had superior spiritual endowments.

It is claimed that the word, Christ, signified the anointed, but if this were so, Moses and Aaron, and all others who were anointed would have been Christs and Gods in one sense, each an omnipotent ruler of the universe. If it means the light, truth and life, coming through Jesus to us, then we should speak of it as *the* Christ, a definition that he recognized in his conversation with Peter. If it means to be endowed with superior gifts as Jesus claimed, qualifying one to be a medium of light and truth from higher intelligences, then Moses and Aaron, Davis and Fletcher, Newton and Mansfield, and all by virtue of having a God germ at the base of being, come in for some kind of a share.

If to be a Christian is to believe in the miraculous, supernatural and false, I cannot walk with you, and therefore there will be "the sword of Jesus" antagonizing—doing its work. Where will you ring in the unity you picture in such glowing colors? But if it be to discard the supernatural and false and believe in the natural and true, then you may count me in.

Again I ask, what do you want of the word, "Christian?" The word Spiritual expressing a higher and better life to be obtained to-day, to-morrow, and forever, expresses all, and that ought to satisfy us.

The second address upon the same subject is characterized by the same unwarranted use of the words Jesus, Jesus Christ, Christ, and Christianity; the same inviting us to become Christians, and then horrifying us with Christians, the same kind of Buchanan against Buchanan, in one paragraph telling us that religion "is not derived from a study of his (God's) works, but directly from him by implantation," and in another, "in that which comes direct from Deity—the creation, the universe is a revelation, the authority and divinity of which no man can question." Religion being the bond holding the created to the Creator, does not this revelation, knowledge, grow and strengthen that bond? Again, "a revelation from God is that which he writes with his own hand." How can we admire—be attached or bound to what we don't know? How can we know unless by investigation or revelation? The "implantation" is but an infinitesimal bond, arising from the relation that one thing sustains to the other. But, Brother, with all these faults, I like the "ring of the metal" after all. God speed your effort for good.

St. Joseph, Mich.

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Letters from the Tropics.

NUMBER FOUR.

To the Editor of the Religio-Philosophical Journal:

It has been previously mentioned that we have two churches, a Roman Catholic and a Protestant. At the former, services are held occasionally, upon some particular festival or saint's day, but no regular priest is stationed here. The latter is presided over at present by a Methodist, who is trying the best he can to heal the spiritual infirmities of his sable, inconstant, and by no means devout flock. They are "black sheep" sure enough. There is no rivalry between the two churches, because there is no interest in either. The nominal faith of the entire native population, without exception, is Catholic, which, when examined into, would seem to be as well adapted to win a rude people from the rites of paganism as any other. In fact it so readily assimilates, in many respects, with the superstitious vagaries of the so-called heathen mind, that there seems ever to have been less trouble to "convert" that poor person and to bring him into the Catholic fold than within the Protestant. The Spaniards, at the time of the discovery and conquest, found no regularly established system of religious worship among the Indians of this region. Those simple people believed, in a general way, in a Supreme Being, but so far as observed and recorded by the rapacious invaders, their conduct was regulated by the dictates of purely natural and therefore simple ideas of right and wrong. Surrounded by all that a most prodigal Nature could bestow, theirs was a life of rude ease, satisfied and happy. It is not to be wondered at that, in minds so circumstanced, the prevailing belief in the Great Spirit, should have been divested of all those vindictive and revengeful elements, so common among the aborigines of more rigorous and gloomy climates. When, therefore, the priests came with the fierce propaganda of Rome, which in the sixteenth century was little less aggressive than its warlike rival, Mahometism, the poor Indians bowed their unwilling necks to the yoke. They became nominal Christians. In the presence of the stern decree, "Believe or perish!" their yielding natures readily professed belief, although it must be added that they sadly, miserably perished in great numbers at last.

The cross of the New Testament thus in time became the conspicuous religious emblem among all the pagan hordes, wherever the bloody banner of Castile was borne, from Mexico to Patagonia,—the cross of Christ, modified by circumstances. What those modifications and those circumstances were, are matters of curious research. Suffice it for our present purpose to say that, as indicated in the previously described performance of the Jambacu, the religion of the masses is a mixture of Christianity, as we are wont to understand it, and of paganism, or natural religion, well compounded with various venerable myths and superstitions, which have done service among men since the dawn of the historic era, and probably long before. In practice, there is perhaps no "plan of salvation" more free and easy. Faith is the main thing. A blind, unquestioning belief in the Father, Mother, Son and Holy Ghost, and in the priesthood, their duly authorized agents and attorneys upon earth, forms the easy premium to be paid upon first class heavenly insurance. In this there may seem to be no great difference between Spanish-American Catholics and Anglo Saxon Protestants; but it would be unjust toward the latter to include them in the same blindfolded and unreasoning mass. Protestantism is certainly a great advance; for even the orthodox among its professed believers, in these days, are comparatively free from the oppressive mogulism of priestly tyranny.

To return, however, to our starting point, it may be mentioned that the Protestant Church at this place, now about fifteen years old, was the first one established in the United States of Colombia. It was consecrated by the late Bishop Potter, while on his way from New York to California, just before his death, and was probably the last official act of that good man's life, as he breathed his last on board the steamer, upon her arrival at San Francisco. It was to have been an Episcopal establishment, under the Diocese of New York; but as a pious investment, in the interests of that sect, it long since proved a failure; and after having been alternately opened and closed, as one parson after another capitulated, it is now occupied, as before mentioned, by a very worthy Methodist, who is trying to "hold the fort" and save sinners after the plan of the respectable denomination to which he belongs. It does not appear that any very triumphant success has crowned the labors of this worthy gentleman, or of those other missionary evangelists who preceded him; still there is no doubt but that the mere presence of a good man, who means to "serve the Lord," and extend the reign of virtue and morality, no matter in whatever narrow channel his ideas may be confined, will prove beneficial. There are so many moral ills to combat in a place like this, that it is little short of heroism in any man to devote himself to the unequal struggle.

Some one has said that "conscience is a mere matter of latitude." Although this is a broad way of putting it, yet so far as experience goes, it is proverbial that the standard of morality and the keen sense of right and wrong supposed to prevail at the North, becomes lowered and waxes dim as the equator is approached. Whether or no this is the unavoidable result of a warm climate, I shall respectfully leave to the discussion of the biologists, contenting myself for the present with noting the sad fact. Race undoubtedly has much to do with it, but the observation has been made with regret, that even the higher type, represented by the fair, large-brained, intelligent Caucasian, has not been free altogether from demoralization. Moral consciousness may be retained, but in a passive state; or in other words, sensuousness may, and undoubtedly does, sometimes, take the place of spirituality, in lands where it is always summer. And if this be true of the white race, with its superior organization and greater refinement, nothing better may be expected of those dark children of the sun, whose home has been for many generations within the glowing tropics.

Perhaps the time may come when intelligence, morality and warm weather will embrace and form an inseparable conjugal trinity, whose progeny shall number all the intellectual and spiritual agencies and elements, known and unknown; but we must evidently wait awhile. Imperial thoughts and star-crowned inspiration have yet to make permanent their abiding places among the palms. T. R.

Colon, (Aspinwall) Aug. 10th, 1879.

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THE ONEIDA COMMUNITY.

John H. Noyes's Message on the Abandonment of Complex Marriages.

From the American Socialist (Official Organ.)

I hardly need remind the Community that we have always claimed freedom of conscience to change our social practices, and have repeatedly offered to abandon the offensive part of our system of communism if so required by public opinion. We have lately pledged ourselves in our publications loyally to obey the new legislation which may be instituted against us. Many of you will remember that I have frequently said within the last year that I did not consider our present social arrangements essential parts of our profession as Christian communists, and that we shall probably have to recede from them sooner or later. I think the time has come for us to act on these principles of freedom, and I offer for your consideration the following modifications of our practical platform:

I propose:

1. That we give up the practice of complex marriages, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it.

2. That we place ourselves, not on the platform of the Shakers, on the one hand, nor of the world, on the other, but on Paul's platform, which allows marriage, but prefers celibacy.

To carry out this change it will be necessary, first of all, that we should go into a new and earnest study of the 7th chapter of 1 Corinthians, in which Paul fully defines his position, and also that of the Lord Jesus Christ, in regard to the sexual relations proper for the church in the presence of worldly institutions.

If you accept these modifications the community will consist of two distinct classes—the married and the celibates—both legitimate, but the last preferred.

What will remain of our communism after these modifications may be defined thus:

1. We shall hold our property and businesses in common, as now;

2. We shall live together in a common household and eat at a common table, as now;

3. We shall have a common children's department, as now;

4. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement.

Surely, here is communism enough to hold us together and inspire us with heroism for a new career. With the breeze of general good will in our favor, which even Prof. Mears has promised us on the condition of our giving up the "immoral features" of our system, what new wonders of success may we not hope for in the years to come?

For my part, I think we have great reason to be thankful for the toleration which has so long been accorded to our audacious experiment. Especially are we indebted to authorities and people of our immediate neighborhood for kindness and protection. It will be a good and graceful thing for us to relieve them at last of the burden of our unpopularity, and show the world that Christian communism has self-control and flexibility enough to live and flourish without complex marriage. J. H. NOYES.

The above message was considered by the Oneida Community in full assembly Aug. 26th, and its propositions accepted; and it is to be understood that from the present date the Community will consist of two classes of members, namely, celibates, or those who prefer a life of sexual abstinence, and the married, who practice only the sexual freedom which strict monogamy allows. The Community will now look for the sympathy and encouragement which have been so liberally promised in case this change should ever be made.

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HARMONIAL PHILOSOPHY.

Love, Wisdom, Liberty.

Some of the sheets upon which are written the letters of Andrew Jackson Davis, have on them the above heading. Does he mean that "love, wisdom and liberty" constitute the Harmonial Philosophy? Is not liberty the result of the possession and enjoyment of love and wisdom? Is not liberty a condition, rather than the representation of a principle? There is no doubt that in the mind of the author the trio have a beautiful significance.

Mr. Davis is not yet appreciated by the world at large; his first publication, "Nature's Divine Revelations," stands pre-eminent. It contains all that is valuable in philosophy, religion and metaphysics. It is a book without a rival; nothing before or since its advent contains so much of the beautiful and the true. It is the embodiment of all that is in harmony with nature; no critic ever has or will successfully attack it; the same may be said of his subsequent productions.

Without any intention to exaggerate, Mr. D. is the most advanced thinker of this or any other age. In after years his writings will be regarded with as much reverence as the "sacred books" of the present day.

As an author he is free from all egotism, and certainly no one can truthfully charge him with plagiarism. Placidity is a prominent feature of his writings, at the same time there is a dignified boldness and independence which is admired by all intelligent men.

Mr. Davis is indeed a wonderful man. The writer does not agree with those who regard him as a mere machine used by exalted minds in other spheres, a medium of communication between the spiritual and material worlds. There is an innate greatness belonging to him; his organization is in perfect harmony with nature, which gives him the ability in an eminent degree to acquire, retain and communicate truth. His whole physical, mental and moral structure harmonize, and thus a continuous equilibrium is maintained.

LEANDER.

Philadelphia, Pa.

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He is not a man who doth not delight to make some returns thither whence he hath found great kindness.—*Barrus.*

From my mother I learned piety and beneficence and abstinence not only from evil deeds but from evil thoughts.—*Antoninus.*

No educational system can have any claim to permanence unless it recognizes the truth that education has two great ends to which everything else must be subordinated. The one of these is to increase knowledge, and the other is to develop the love of right and the hatred of wrong.—*Huxley.*

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

In the *Woman's Journal* is a translation from a pamphlet just issued from the *Tepografia Cooperativa*, at Florence, Italy, from which I shall make extracts, and which strongly confirms views advocated in my last article, in regard to the adaptation of women to horticultural pursuits. The writer, Madame Cimino Falliero, has been known for some years as editor of the *Cornelia*, a periodical published in that city, and devoted to the interests and education of women.—The pamphlet is the result of her special inquiries on Work and Women, at the Paris Exhibition, for which purpose she was delegated by the Italian government. What a sensation would have been produced, had Congress sent a representative woman from America for such a purpose!

Among the agricultural productions and kindred industries of France, are found cocoons and exquisite samples of raw silk, cheese, honey and various arrangements for apiaries, fruit trees and vines in pots, and dried and preserved fruits, as well as various specimens of textile fabrics. But that which most interested Madame Falliero, was the "Atelier Réfuge of Darnetel," near Rouen. This was begun about thirty years ago, as a reformatory for young girls coming out of prison, by Sister Marie Ernestine, official visitor of the prison of Bicetre and the Abbé Podvin, its chaplain. This good Sister was touched by the tears of two little girls whose sentence had expired, and who had neither home nor friends in all the world, and who begged the protection of the prison walls in vain. The Sister had but a few sous in her pocket, with these she purchased a loaf of bread, and rented a room for the night. Assisted by the Abbé, she rented some land, and studied agriculture to instruct her pupils, who soon became self-supporting, so that the "Refuge for the Nameless," is now worth $100,000, and furnishes an example for all such reformatories.

The establishment contains over three hundred homeless girls, between the ages of six and eighteen, who cultivate a farm of four hundred acres, which constitutes their main support. The only man on the place is the aged Abbé, who is one of the directors on the farm, and teacher. There are twenty-five lay sisters, who are teachers and superintendents, and the elder girls also assist and teach the younger ones. They do the ploughing, sowing, planting and reaping out of doors, and within perform the household labor and make butter, cheese, and spin cotton and wool. They have an immense collection of poultry, and make a specialty of the management of cattle. In gardening they are so successful as to have secured several prizes from the French Agricultural Society.

Some years ago it was selected as a Reformatory, to receive orphans and petty delinquents; these are not confined within walls, and many beg to remain after the expiration of their sentences. Robust and healthy as these girls are, from exercise and pure air, feminine neatness is cultivated among them. Their schooling is confined to rudimentary studies two hours daily; but some of them work the telegraph and telephone which are in use between their separate buildings.—When their terms of detention expire, or when orphan inmates arrive at the age of eighteen, the Darneteles readily find situations in the vicinity as stewards, gardeners, farm managers, dairy women and laundresses; each girl on leaving, receives an outfit, and the money she has earned during extra hours, and finds herself in great demand on account of her excellent training. Should she become ill or unhappy in her situation at any time, she has a right to return to the colony, which she never ceases to regard as her "mother's house," and which stands to her in the place of home.

Pending that time in the future, alas! how far distant, when such institutions shall be needless could any more admirable arrangement be made, than one which gives health, good habits, and skillful, practical training to those waifs of humanity? Without it, they would become plague spots upon society. In the present condition of things, it is one of the most beautiful features of the Roman Catholic Religion, that it permits its devoted women to gather unto themselves large families of the needy to become mothers to the motherless, and make homes for the homeless. Similar work will have to be done, until science is invoked to carry out the behests of a wise and loving spiritual insight into the evils of our uncivilized civilization, and so sap the very sources of vice and misery. We are clothed in shreds and patches now; even the work of these good sisters is only laboriously putting new cloth on old garments. Sometime their successors shall be better occupied in weaving garments of holiness.

The committee on Harvard examinations for women are beginning their fall work. The examinations are held early in June, in Boston, New York and Philadelphia, each of which is presided over by a professor from Harvard. A printed programme is sent to every candidate, some time previous, giving date and hours of the several sessions; at the appointed time, each has placed before her the examination queries, which must be answered by her in writing, at the close of the daily session of five hours. There are nine subjects, and no young lady under seventeen can be a candidate for more than half that number; taking two years instead of one for the course. The necessary expenses are not met by the fee of $15, but are approximated, yearly, as the number of students increases. In addition to this, there is an advanced special examination, in one or more branches, for the use of those who desire to have certificates of preparation for teaching. All this seems to be a laborious and clumsy preliminary step toward education. In the year 1900 it will seem absurd that mixed colleges were ever unknown. As long as families and society are constituted of about an equal number of both sexes, so long will the inherent right of both to the same privileges of intellectual and spiritual culture be maintained by every fair minded person.

The eminent Legové says, "The protracted subjection of woman proves but one thing, that the world has so far had more need of the dominant qualities of men than of women, and that her hour has not yet come. How many centuries did it take to produce this simple maxim of common sense, 'All men are free and equal?' The tardy advent of an idea, so far from proving its uselessness and fallacy, is often an argument in favor of its grandeur. The principles of liberty, charity and fraternity, are all practically modern in their application, though universal and eternal in their nature."

Physical Manifestations.

To the Editor of the Religio-Philosophical Journal.

I see in the JOURNAL of the 16th ult. a communication from Mrs C. Fannie Allyn on physical manifestations. I am pleased with her article, and think she takes a very correct view of this subject which has elicited so much controversy in our spiritual papers for the past year or two. I fully agree with her when she says: "I have never spoken a word against genuine physical manifestations. I consider the physical phenomena one of the most essential elements in our belief. Through it we pass from doubt to knowledge. It substantiates our claims. We need not faith; for we have demonstration." She has never witnessed "a perfect materialized form," and rather questions the genuineness of such perfect materializations as some profess to have witnessed. She says, "I am willing to be convinced, for the logical results must be astounding, and revolutionize all our present ideas of natural laws. If it is true that materializations, as told by believers, are so perfect that one cannot distinguish them from the earthly bodies, it seems to me, as all laws are infinite, that certain results must inevitably follow, and it is only a matter of time before physical resurrection, reconstruction or re-incarnation becomes a real demonstrated fact."

I have given these extracts from her article to show her convictions in regard to these manifestations, and if possible to shed some light upon them.

The Biblical history abounds with such materializations as we are having all around the world at the present time. Abraham, "the father of the faithful," entertained three of those men with a dinner prepared for them by his wife, of which they partook under the tree. Rev. Charles Beecher, in his late work "on Spiritualism," goes farther than any author I have ever read respecting the materializations of olden time. He believes that certain results "must (did) inevitably follow;" these results he thinks were productive of the giants of those days, and the longevity of the race in that age of the world as recorded in Genesis.

I leave this talented lady and the distinguished doctor of divinity to settle this question as best they may, confessing my inability to do it to my own or other peoples' satisfaction. I will, however, give some facts which have come under my observation during the years I have been investigating materializations. I am fully satisfied that for the time being the spirits are as fully materialized as was the body of Jesus when he showed himself to his disciples, and eat fish before them, yet he vanished, as we have seen scores of times, the same thing did by those who looked, talked and felt as substantial to our senses as mortals.

Geology and the vegetable kingdom teach us the same lesson of materialization as does the animal kingdom. This is a slow process to accomplish the same object that spiritual chemists accomplish in a very short time. There is materialization with Mr. Powel, the new slate-writing medium of Philadelphia. I have witnessed recently a substance on the end of his finger and mine which writes as well as a slate pencil. But to the point: Do these materialized forms have circulation? I answer in the affirmative. I have been feeling their pulse for a number of years. The first time I was thus permitted to investigate, was in Houston, Texas, over four years since—the medium, Mr. Turner, at the house of Mrs Lawler; the spirit a silver-smith who had but recently passed away in that city. Dr. J. J Moore whom I had known for many years at Memphis, Tenn., and a number of years at Augusta, Ark; Dr. Paul Bremond, who is more extensively known in the South as one of the most prominent men in our ranks, and Mr. M Taylor, father of Mrs. Hawks, and a number of others, were present. We all felt this man's pulse, and Dr. Moore pronounced it a good healthy one.

I felt my wife's pulse at Terre Haute a few weeks since, when Dr. Peebles and myself were there with Rev. Mr. Briggs and family. George Powell came out, opening the door, as did all of them, to let us see that the medium was there. He took a seat with us, and I think I can safely say that he looked and acted as natural as any of the company. He conversed plainly and freely with us. I asked him if he had circulation of the blood. He replied that he thought that he had the same as in earth life. He ate some orange, gave me a piece of it, and stood by me for some time, while I felt his pulse and examined him carefully, and I came to the conclusion that he was a perfectly materialized form, and I think all who were present were of the same opinion.

I am told through several channels that spirits will materialize next year, and stand on platforms, and address audiences. Whatever logical events may follow, this deponent cannot foreshadow.

SAMUEL WATSON.

Cleveland, Ohio, Aug. 23rd, 1879.

The Remarkable Cure of Henry Slade.

To the Editor of the Religio-Philosophical Journal:

Many of your readers already know of my misfortune in having a stroke of paralysis. Now a complete cure has been made, it may be interesting to your readers to know something about it. In Miss Slade's letter to you, she spoke of the prediction the spirits had made that I was to be cured on the 15th.

This stroke of paralysis came upon me over four months ago, soon after my leaving Sydney. On my arrival at San Francisco, Dr. M'Lennan called at my hotel and gave me a treatment, and in less than fifteen minutes, I was able to walk with the use of my cane. Before this treatment I could not lift my limbs from the ground, unless through the instrumentality of my hand. My right arm was also powerless, and I was made to use it a little, but not able to write with it. He gave me a treatment every day for over a month, but I got no better. Many of the best doctors said that I never would have the full use of my leg and arm again. I began to think so myself; also Dr. M'Lennan. About the first of August, the spirits told me that I would get well, but to accomplish the result two treatments more would be required, and they said that I must follow their directions (I promised to do so) and have one treatment on Aug. 10th, and one on the 15th. I was thinking of calling on Dr. M'Lennan, to tell him what had been said to me, but before I got ready to do so, he came to my rooms, and said that he felt impressed to come and see me. Then I told him of the prediction. He did not seem to have the faintest faith in what I said. However, he came and gave me a treatment on the 10th, and from that time my limb began to swell and pain me. He came again to my room on the evening of the 15th, and met many friends there to witness the cure. He worked over my limb about fifteen minutes, and then I got up and walked as well as I ever did in my life. I also took up my pen and could write, and it was the first I had written with that hand during my paralytic stroke. I am writing this with the hand that was powerless at that time. Before Dr. M'Lennan gave me the last two treatments, a Doctor called to see me and measured my limb, and it was one inch and a half smaller than my left one. He said it could not be cured—he was quite sure. After the treatment he called again, and to his surprise, he found my right limb was the same in measurement as that of my left.

I have given you a brief statement of the case, hoping that others may be cured by the same power and treatment. I feel to rejoice over this most wonderful cure, for now I am able to continue the work I have been so devoted to all my life. Now I feel that I owe more to the spirits than ever before, and in my efforts in the future, I will prove what I say at the present.

I am pleased to tell you that, wherever I go, the JOURNAL is well spoken of as one of the best Spiritual papers published. Hoping it may continue to prosper, and believing it will, I remain, truly its friend,

HENRY SLADE.

San Francisco, Cal. Aug., 16th.

Science and Spiritualism.

From the New York Express.

In this country what is popularly known as Spiritualism originated with uneducated people, and most of its adherents belong to that class. It has never succeeded to any extent in perforating the thick prejudice of the cultivated class, nor in breaking into the somewhat exclusive domain of science. In England, however, it early interested educated men and scientists, and men like Wallace and Crooke, to mention no others, have lifted it into respectability. The same is true of Germany, and at the present time there is a great deal of interest among the scientific and educated classes, even in the universities, on the subject. Henry Slade has been there, and while many persons who have seen the phenomena he exhibits, pronounce them clever tricks of a performer cunning and skillful enough to evade the ordinary tests and escape detection, not a few are convinced that they are produced by powers or agencies or forces back of his will. The leading paper in the *Popular Science Monthly* for September is a letter addressed by Professor Wilhelm Wundt, of Leipzic, to Professor Herman Ulrici, of Halle, who is among the converts to Spiritualism, and has challenged those who disbelieve it to state the grounds of their doubt. Professor Wundt's letter is interesting as showing how these phenomena impress a cautious, skeptical, matter-of-fact, scientific German. He says nothing specially new, but puts the current objections in unusual phrases and holds them up in a new light. He is not sure that the phenomena are not produced by jugglery or some deception on the senses, even if they are not produced by tricks. If they are real he is not prepared to accept all the philosophical and ethical consequences which would naturally flow from the belief in their supernatural origin.

It is a controversy between scientists on a subject which has engaged the attention of millions of common people in this country, but which scientific men have strangely declined to investigate with any degree of thoroughness. Professor Youmans takes up the cudgels in this number of the *Monthly* against Dr. Child, of Nebraska, who complains that while it gives all the cons it carefully excludes all the *pros* of the spiritualistic controversy. With all deference to the learned editor, it seems to us that his defense is inadequate. It is not enough to retreat behind definitions and glittering generalities about science. Nor is it enough to say that Spiritualism deals in breaks or suspensions of the order of Nature—this is precisely the point in question—and is chiefly concerned with what is going on "in transcendental spheres, psychic realms, and the supernatural world"—whatever and wherever these mysterious things or places may be. Here are strange phenomena which it is unreasonable to suppose are produced by the jugglery of mediums—phenomena which display intelligence, though it be of an inferior type and through very faulty rhetoric. The simple question, which has been asked for nearly thirty years, is, How are there mysterious phenomena produced? What is their cause? Spiritualism is merely a theory—an absurd one it may be—for the explanation of certain alleged facts which scientists have scarcely deigned to notice and have failed to satisfactorily explain. The claims of Dr. Beard and others that they can do as wonderful things as the mediums by means of jugglery and prestidigitation and ventriloquism and mesmerism and clairvoyance, with the aid of electricity and paraffine and steel wire, are too thin to satisfy even themselves. Allowing that they can produce quite similar marvels by clever tricks, this would not prove that the phenomena in question—produced in some cases through the mediumship of little girls—are the results of ingeniously-elaborated processes of deception which would require a laboratory and a machine shop and a scientific education to successfully work out. The explanation these men put forward is simply incredible, and when scientific men put it forwards as their final and conclusive word it is not strange that thousands of uneducated people cling with the more tenacity to the spiritualistic hypothesis as far the more reasonable of the two. The attitude of the scientific class in this country toward these phenomena, and specially in view of the explanations the uneducated masses give to them, seems to us strangely unscientific and unnatural. We cannot help thinking that Professor Youmans allows his prejudice against a theory which seems to him preposterous to make him impatient of the pretensions and blind to the claims of these strange phenomena to a thorough scientific investigation. His course seems to show that the dogmatism of scientists is quite as pronounced and obstructive as that of the theologians.

Partial List of Magazines for September.

The Popular Science Monthly (D. Appleton & Co., New York). Contents: Spiritualism as a Scientific Question, by Prof. Wilhelm Wundt; Geographical Evolution, by Prof. A. Geikie, F. R. S.; Serpent-Charm, by Felix L. Oswald, M. D.; Novelty in Patents, by Oliver E. Lyman; Development of the House-Fly, by M. H. Robson; Food and Feeding, by Sir Henry Thompson; A Remarkable Coincidence, by Dr. Geo M. Beard; The Classical controversy, Its Present Aspect, by Alex. Bain; The Vanilla Plant, by J. Poisson; Chloral and other Narcotics, by Dr. B. W. Richardson, F. R. S.; Spontaneous and Imitative Crime, by E. Vale Blake; Materialism and Its Lessons, by Dr. H. Maudsley; The Birth, Life, and Death of a Storm, by Robert H. Scott, M. A., F. R. S.; Biographical Notice of Geo. F. Barker; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Babyland. (D. Lothrop & Co., Boston Mass.) A magazine devoted to the youngest readers and is filled with pretty stories and pictures, including a slate picture for "Baby to draw."

The Princeton Review. (Published at No 37 Park Row, New York.) Contents: Progress of Christianity in the United States, by Philip Schaff, D. D., LL.D.; The Philosophic Movement in Italy, by Prof. Luigi Ferri, Ph. D.; Painting in its Historic Relations, by Prof. Henry Coppée, LL.D.; Religion and Morality, by Henry N. Day, D.D.; The Problem of the Human Will, by Prof. Henry Calderwood, LL.D.; The Laws of War in their Bearing on Peace, by Sheldon Amos, LL.D.; Secularized Education, by Pres't. Robert L. Dabney; Virgil as a Precursor of Christianity, by Principal Shairp, D. C. L.

The Herald of Health. (M. L. Holbrook, M. D., New York.) This number is filled with interesting articles devoted to the culture of the Body and Mind.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This is published by the United Societies of Shakers and devoted to their interests.

The Art Amateur. (Montague Marks, No. 571 Broadway, New York.) A monthly journal devoted to cultivation of Art in the Household.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) As usual, this number contains interesting articles from able writers and thinkers.

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CHICAGO, ILL., SEPTEMBER 13, 1879.

Professor Wundt on Spiritualism.

Wilhelm Wundt is Professor of Philosophy at Leipsic; Hermann Ulrici is Professor of Philosophy at Halle. The latter was associated for many years with Fichte, recently deceased, in the editorship of the leading philosophical journal of Germany. In a late number of this journal Ulrici, whose philosophical writings stamp him as a man of great intellectual power and culture, gave an account of the Slade phenomena as testified to by Zöllner, and accepted them on testimony, he never having witnessed them himself.

In the *Popular Science Monthly* for September, there is a translation of an "open letter," lately addressed to Ulrici by Professor Wundt, in which the latter writes: "You sustain precisely the same relation to all of the so-called manifestations which I sustain to a great part of them; your knowledge is based upon the reports of credible witnesses. Therefore you found yourself until recently in the position of a distant, unconcerned spectator. You have chosen to give up this character. You have not only come forward with the greatest energy in favor of the reality of the manifestations; but you also urge others, who would prefer the part of unconcerned spectators, which you now disdain, to publicly confess their belief or unbelief."

It is to this challenge that Wundt replies, he having witnessed a few of the Slade phenomena under conditions not the most propitious. He confesses he cannot "express a conjecture" as to how these phenomena were produced. He believes, however, that they were "well-managed feats of jugglery." On this assumption, since he is excluded from denying that a real, objective phenomenon is a thing for scientific investigation—he bases his whole argument for the unscientific character of the phenomena.

We have not time at present to take up all the fallacies and weaknesses in Wundt's argument. These may be inferred fairly from the conclusion at which he arrives, and which would do more credit to a Jesuit than to a philosopher. The conclusion is this:—

> "You indeed declare the phenomena to which you refer to be realities, and therefore different from the objects of superstition. But every superstition has done that. Not upon *whether* one believes in certain phenomena or not, but only upon the *objects* in which one believes, can the corrupting effects of superstition depend. The moral barbarism produced in its time by the belief in witchcraft would have been precisely the same if there had been real witches. *We can therefore leave the question entirely alone, whether or not you have ground for belief in the Spiritualistic phenomena.* We can content ourselves with considering the question, whether the objects of your belief show the characteristic signs which we find in those objects of belief which, according to the testimony of history and of social psychology, *we must call prejudicial to the moral development of man.* This question, after the intimate relation which we have shown to exist between Spiritualism and the most corrupt forms of so-called superstition, can only be answered in the affirmative. * * Of far greater importance are the unworthy conceptions of the condition of the spirit after death, and which find their analogy only in the so-called animism of the most degraded races. But most pernicious of all appears to me the caricature which the Spiritualistic system, in the form in which you represent it, makes of the rule of a higher order of the world, by making men of, at the very least, *most ordinary intellectual and spiritual endowments the bearers of supernatural powers, thereby sealing them as the chosen instruments of Providence.*"

Now what is the bare meaning of all this, stripped of its philosophical verbiage? It means: Even if your phenomena are real, undeniable, objective facts, they are not entitled to the attention of science, since they are "prejudicial to the moral development of man."

Indeed! What Pope in German philosophy is this, who assumes to tell us that any persistent fact of the cosmos is "prejudicial to the moral development of man," and that therefore it ought to be ignored and suppressed? A pretty sentiment this for a writer affecting to speak in the name and in the interests of science! Hitherto we have been told that science is impersonal and neutral; that it asks not whether a demonstrable fact is likely to be moral or immoral in its bearings; that it matters not whether it is the very death-blow of religion; if it is a fact, it must be recognized as such, though the heavens fall!

This is what science is telling us, and what we do not presume to gainsay. But here comes Professor Wundt, and tells us that we must not accept as worthy of scientific recognition what is likely to conflict with our moral development. Here there is the assumption that we, with our finite, fallible powers, are qualified judges in the case; that we are competent to decide upon the rectitude of laws, which the author of nature had sanctioned!

Should it be argued, after the fashion of Professor Youmans, that the Spiritualist takes his stand outside of nature, whereas the business of the man of science is to keep inside of nature, our reply is: "You obviously beg the whole question at issue when you assume that our phenomena are outside of nature. A man is lifted to the ceiling. You say the law of gravitation is violated. There you merely show your ignorance. The law is no more violated, than it is when a man turns a somerset. An intelligent force, ruling an organism (lighter than the atmosphere) invisible and impalpable to our coarse, external senses, overcomes the law of gravitation, rises superior to it, while what it does is as much within the province of natural law as are the freaks of electricity.

What Professor Wundt has to say of the "unworthy conceptions of the condition of the spirit after death, which these phenomena awaken," merely exposes the confusion of his own ideas, and the very limited acquaintance which he has with the great subject he presumes to handle. All sorts of descriptions of the conditions of spirits are given, harmonizing with the fact that there are all sorts of characters, and all grades of culture, among the individuals passing out of this world. There are noble conceptions as well as base. Men reap what they have sown. But here is a philosopher who would make his own esthetic tastes and prejudices the measure of nature's possibilities and nature's rectitude.

As for the objection that it is "most pernicious" to suppose that those "chosen instruments of Providence," the mediums, "men of most ordinary intellectual and spiritual endowment," should be "the bearers of supernatural powers," we hardly think it will impart very elevated notions of the wisdom of Professor Wundt. Was it not Paul who said: "But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

But here, too, Professor Wundt shows the very superficial character of his acquaintance with Spiritualism. Mediumship depends neither on the moral nor the intellectual character of the subject, like somnambulism it is quite independent of any mental or religious endowment. We have known excellent and highly gifted men and women, exercising medial powers; we have also known many who were morally and mentally deficient or unscrupulous. The laws of medial sensibility are yet to be studied.

We shall return to the letter of Professor Wundt as soon as we have the leisure. Meanwhile we counsel him to look a little into the subject of Spiritualism, before he again assumes to pronounce oracularly upon its scientific claims. His letter is full of misconceptions. Professor Ulrici has shown great sagacity, as well as courage, in assuming the position he has. He may rest assured that it is impregnable, and that Spiritualism is truly entitled to a strictly scientific recognition. That this will be fully accorded before the present century is at an end, is now among the probabilities."

"The Abyss is Bridged."

In a conversation with that sound and experienced Spiritualist, Giles B. Stebbins, he happened to mention among his phenomenal experiences that of independent slate-writing on Dec. 18th, 1878. Mrs. Simpson was the medium. Mr. Stebbins has every reason to believe that he was unknown to her. Placing a slate in his hand, which he saw was unwritten on, on both sides, she told him to hold it under the table. He did so; and then the medium, placing one hand in full view on the table, barely touched with the tip of a finger of the other hand the wooden rim of the slate which he was holding. All this was in broad daylight. Mr. Stebbins could see or feel the medium's every movement; and her finger which touched the rim of the slate could not have stirred without his knowing it. The conditions were all such as must have satisfied the most strenuous and suspicious of skeptics.

There was the sound of writing on the slate, then a rap signifying that it was finished; and drawing forth the slate, Mr. Stebbins found written the following message, and appended to it the name of his deceased uncle, Calvin Stebbins, once of Wilbraham, Mass.:

> "*To Giles B. Stebbins:*—I find no hell or baby's skulls, as we used to talk of; I find over here common sense and justice; each man makes his own destiny. God has not destined any one to heaven or hell. Ah! Giles, the abyss is bridged, and we are fortifying the arches under this bridge, daily, daily."

Now it is certain that no human being consciously wrote this message. It transcends the capacity and whole mental style of the medium. That Mr. Stebbins himself wrote it through the unconscious exercise of some latent psychical faculty, having the power of externalizing itself from the body and of operating on matter, is an admissible theory, but a much more improbable and irreconcilable one than that which the phenomenon justifies in its whole character and affirmative statement, namely, the theory that it came from the veritable spirit of Calvin Stebbins, whose name was signed to it.

Mr. G. B. Stebbins recognizes the characteristics of the style; especially in the emphatic repetition of the word *daily* at the close.

How do the opponents of the existence and activity of deceased human beings as spirits explain a case like this? They cannot explain it. They can offer us theories far more difficult than the spiritual one to accept; but that is all that they can do. A message amply characteristic of the writer, and intrinsically worthy of him, and produced by no visible human agency, under conditions and circumstances where fraud was impossible, may be rationally accepted as coming from a living intelligence, and in a case like this from the one it purports to come from.

"The abyss is bridged," writes this earnest and intelligent spirit; "and we are fortifying the arches under this bridge, daily—daily." We have proofs of this declaration in the present onward progress of Spiritualism all over the world—in spite of all the opposing influences arrayed against it.

Psychographic Writing.

The *Alliance* says:

> "It only remains for the RELIGIO-PHILOSOPHICAL JOURNAL to admit that psychographic writing is always automatic or apparently unconscious, the action of 'the sensitive's own psychical complex', to stand on precisely the ground that the *Alliance* occupies."

Our neighbor overlooks the fact that we do not understand by psychographic writing anything produced by the medium's own human act. By psychographic (or, more properly, *pneumatographic*) writing, we mean such as is actually and independently produced externally to any human organism, or any conceivable mechanism or chemical trick.

Baron Guldenstubbe used to place a blank piece of paper in a locked box, and get intelligible writing on it; and he declared that he exerted no medial power. In hundreds of cases the phenomenon was tested before honorable investigators. It has been conclusively proved in America, England, Germany and Russia, through the mediumship of Slade and others. Many of our correspondents and subscribers have got writings on locked slates through Watkins, while they themselves held the slate.

The San Francisco *Sunday Chronicle* of a recent date says that Mrs. E. W. Lennett, now at 817 Bush street in that city, is a remarkable medium for independent slate-writing. It tells us that a skeptic recently took to her a covered double slate, joined by hinges; put on one of the inside surfaces with his own hand, a bit of slate pencil, folded the slates together, and held them with both hands. The medium, without even stopping the conversation in which she was engaged, also took hold of the slate with one hand, and immediately the pencil could be heard scratching over the surface of the slate within. When the pencil ceased and the slate was opened, the entire side of one slate was filled with writing in a plain, bold hand, in English, while the other was partially filled with writing in French, a language the medium is entirely unacquainted with, but which the gentleman in question thoroughly understood. As a still further test, the medium gave him the slate to hold in his own hands, *without her being in contact with it in any way*, when the result was the same as before, the slate being filled with writing.

This phenomenon of independent writing has been absolutely and conclusively proved in thousands of cases, where fraud or deception was impossible. The only explanation of it which that preposterous dunce and braggart, Dr. G. M. Beard, one of the "world's seven experts," can offer, is, that the witnesses are psychologized, or untruthful or incompetent; which, to those who know the number and character of the witnesses, is simply a fool's bolt,—an imbecile evasion. The phenomenon is proved; it is daily provable; and all explanations of it save one fail to cover the fact. Does the *Alliance* admit it? If not, what it says of our "standing on the same ground" would seem to be incorrect. But if the fact is admitted, then the *raison d' etre* of Spiritualism is admitted. The spiritual hypothesis becomes not only rational, but the only conceivable one consistent with all the phenomena.

We take it as a compliment, though the *Alliance* seems to mean it as a sarcasm, when it says of the JOURNAL:

> "It is the fairest and most childlike antagonist that we ever happened to meet."

And why ought it not to be both fair and child-like in its admissions where its single object is the truth, the whole truth, and nothing but the truth? It is not to see who is the more cunning of fence, or the more fluent in banter, that we call upon our neighbor to launch out his "bill of particulars:" it is simply because if he has any argument or fact opposed to Spiritualism, with which we are not already acquainted, we would like to have it, and would esteem it a favor on his part if he would proclaim it. Thus far he has given nothing that is not as common as a barber's chair, and as easily sat down upon.

To Those Who Cry "Peace," When There Is No Peace.

The introduction of every great revolutionary truth into the world has been necessarily attended with developments aggressive and antagonistic. The large majority of men are apathetic unless aroused by the controversial spirit which enlists their sympathies on one side or another. Truth on certain subjects, according to J. S. Mill, "is militant, and can only establish itself by means of conflict." Especially is this the case in Spiritualism, where there is so much that is marvelous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to the fantasies and illusions, and to beguile into paths of error the over-sanguine and the unwary.

Those persons who with the best intentions plead for harmony, and shrink from earnest discussion, should learn that it is only from the collision of minds that truth can be evolved. Perfect harmony means, in our finite state, perfect apathy. Minds are in different stages of culture and illumination, and they must of necessity take different views, more or less advanced, of any great truth. If there is to be progress, advancement,—there must be antagonistic criticism; and skepticism must have a free voice. And while there is fearless discussion, there must be the broadest tolerance, and the most prompt and genial charity.

When it is considered what an immense advantage we have in our supersensual facts—in phenomena that prove incontestably an intelligent force which we are justified in calling *spiritual*,—the importance to truth of a sincere and judicious skepticism in eliciting discussion, eliminating errors, and awakening Spiritualists to a sense of the magnitude of the great truth of which they are the depositories, becomes apparent. There are thousands of wealthy Spiritualists, men thoroughly convinced of our phenomena and of their significance, who never subscribe for a spiritual paper, or take an interest in purging the great movement of all that can soil or misdirect it. Such men fail in an obvious duty. Only by a sincere and critical press, devoted to the cause of truth with a single aim, ruling out all that is fraudulent, doubtful, or corrupt, can we hope to advance Spiritualism to the position to which it is entitled. Better an excess of the critical and skeptical element, than an apathy or an indifference which allows fanaticisms, frauds, and fantasies to creep in, and make Spiritualism an offense in the eyes of all thinking persons.

Spirit Communications.

In regard to supposed spirit-writings, Professor Wundt remarks: "*Intellectually*, the soul falls into a condition which, so far as we can conclude from the character of the writings upon slates, can only be described as lamentable. These writings belong throughout to the domain of higher or lower stupidity, chiefly lower,—i. e., they are absolutely without sense."

If the Professor were a reader of our JOURNAL we should refer him to the articles on *psychometry, trance speaking and writing*, that have recently appeared in our columns. Did he ever make an estimate of the number of persons belonging to "the higher or lower domain of stupidity," who quit this planet in the course of a year? If he will do *so*, we think he would cease his wonder that nine-tenths of the writings by returning spirits should be very poor stuff. It may be of Spiritual origin notwithstanding. Or again it may come from the medium's own brain unconsciously exercised. But the Professor is too sweeping in his characterization of the spirit-writings. Some of them display a wisdom and a style, which possibly even Professor Wundt could not improve upon. Not unfrequently they give an assurance of identity which removes all doubt on the subject from the recipient's mind. Now and then they are so far above the powers and the knowledge of the medium as to make the proof of their being independent productions very convincing. To say, that without exception "they are absolutely without sense," is to say what is absolutely untrue. Some of the communications would do honor to a Fenelon or a Channing. We admit that these are few and far between; but that is just what they ought to be, if our theory of the preservation of individual identity is true. The fact of these communications, sometimes independent acts of pneumatography, remains, and our business is to study it, let the character of the writings, or their harmony with the laws of good taste, be what it may.

The objections of Herr Wundt remind us of those that used to be made to the pneumatological experience of his countryman, Kerner. He was ridiculed just as our critic would ridicule now the sayings and the writings of spirits; and here is what Kerner replied to his assailants:

> "It is difficult for the so-called intellectual to believe in spirits that do not show themselves Spiritual. According to them every man after his death, should arrive at the intellectual eminence of a Hegel. But now come spirits, trifling and foolish, and spirits like those who came to the Seeress of Prevorst. In such spirits it is impossible for the learned and intellectual to believe; and such apparitions are to them only the product of a sick fancy.
>
> "And spirits now come who are much poorer and more destitute than spirits ever showed themselves, so that to our critics such a Spirit-world must appear unworthy of God; and if they could convince themselves that such a Spirit-world did exist, they would doubt the wisdom of the Creator; since spirits, they think, should either not show themselves at all, or in a manner to do honor to their Maker. This signifies nothing, however for God and nature will have the mastery.
>
> "These low and undignified spirits, nevertheless, do exist at this very time, my beloved! spite of thy belief and thy critical judgement. Beloved! they are there, as real as the helpless caterpillars, out of which slowly the butterflies shall unfold themselves. There they are, and you cannot hinder them; cannot do otherwise than disbelieve in them, and, disbelieving, fight against them with all your dialectic arts, ready-writings, wit and acuteness, but which in fact does not at all annihilate this Spirit-world; but it goes on its way, troubling itself not in the least about your intellectual skirmishing.

We commend Kerner's remarks to the attention of Herr Wundt. They were written long before modern Spiritualism broke out in America, but they deal with the same objections that are raised to the present phenomena. The important question is not whether the communications are silly, but whether they were produced under conditions justifying a belief in their Spiritual origin. If they were so produced then they are worthy of our attention, just so far as they are proofs of spirit agency.

Prompt Reports.

Secretaries of meetings and all agents who take subscribers for this paper, should send in their reports, names of subscribers and remittances, with dispatch. In some cases several weeks elapse, much to the annoyance of subscribers, before returns are made to this office. Reports of meetings should be made up within twenty-four hours after they close, and be forwarded by the first mail thereafter. No success can come from slack and dilatory business habits, and they cannot be tolerated either by the people or the publisher.

Which is the Better Spiritualist?

Which is the better Spiritualist—the man who having an accurate *knowledge* of certain phenomena, fearlessly discusses all difficulties and objections, rules out all that is doubtful, and repudiates all that is tricky, come from what source it may,—or the man who nervously objects to all kinds of testing, lest he should be shaken in some part of his faith, and who swallows everything lest he should have to reject something that he has held on to as precious? We think that the one man, by his course, evinces *knowledge*, while the other is under the influence simply of a blind *faith*.

The man who estimates spirit agency aright, should, after once convincing himself of the wonderful fact, be anxious to put it before the world in such a form, and hedged round by such conditions, that sincere, liberal, and unpreoccupied minds will be profoundly impressed by the credentials with which it presents itself. The opponents of the scientific method say, "No; these things are not to be learnt by any scientific process; and unquestioning faith is the prime requisite; bring that, and you will get more than you ever expected. The dons of science must seek in a humble, child-like spirit before they can get satisfaction. "They must do as we have done."

There is a show of truth in all this. The unrecipient mind may, by an over-exacting incredulity, miss much that is true. But there are certain reproducible phenomena which the toughest skeptic, if he exercises his reason, will be compelled to admit; and the conditions for these phenomena are now of a kind to meet his acquiescence.

The man, so secure in his knowledge of Spiritualism that he fears no "exposures," is ready to meet all objections, and would rather be certain of the objectivity of simple independent movement than have experience of a hundred doubtful materializations, is surely a safer guide in the search after truth in Spiritualism than the man who wants us to accept his own intuitions as the sufficient warranty for the genuineness of the phenomena.

If Spiritualism does not have its root in science—that is, in verifiable facts—then we are beating the air in an attempt to impose upon the world chimeras for verities. We put a much more serious estimate upon the certainties to which we have attained. We regard them as settling the question of immortality and spirit existence. And so thinking we shall continue to draw the line scrupulously between the demonstrably true and the purely speculative or imaginary, whether it come from the medium's own brain or from influencing spirits. The day when a "Thus saith the Lord" could impose upon the human mind has gone by. The superstitions and fanaticisms which once made the notion of a spiritual presence fearful or repulsive, have been superseded by a rational and scientific view of pneumatological phenomena. We can now examine and study them under conditions, and in a state of mind, favorable to the evolution of a purely scientific system of psychology and pneumatology. It is to keep our efforts fixed steadily in this direction, that the JOURNAL is now laboring.

Scientific Fact.

In his attempt to prove that science is something that shifts, like "shifting sands," our critic of the Chicago *Times* remarks:—

> "Science now esteems its ignorance in the first half of the 19th century no more lightly than its ignorance and inhumanity in the latter half of the 17th; how shall it in the 20th look upon its vaunted knowledge of to-day? Nor is medicine exceptional among the sciences. They all are experimental. They must always be so. The geologist of to-day laughs very heartily at his brother who was firmly convinced that the world was only 6,000 years old."

The best medical authorities do not regard medicine as strictly speaking "a science." To a very limited extent, scientific certainty may have been arrived at; but in the use of drugs, with very few exceptions, medicine is purely experimental; it is not scientific. For this writer to say that "all sciences are experimental" is merely equivalent to saying that they are not yet sciences. Since geology has become a science only within the present century, it would be a very puerile exhibition of hilarity for the geologist of the present to laugh at his brother of a hundred years ago for believing that the world is not so old as geology proves it to be. There was no claimed *science* of geology a hundred years ago. Surely there are facts in chemistry and mechanics which no future discoveries can affect; and it is to such facts only that the term *scientific* can be accurately applied.

Change of Front.

Some three weeks since a culmination of differences occurred in the office of the *Independent Age* at Alliance, Ohio, and Rev. R. C. Flower was summarily deposed from his editorial charge. The moral tone of the paper had for some time been rapidly declining. We noticed tendencies some months since which we felt certain would lead to serious trouble and a lowering of the tone of the paper. Mr. Flower is evidently a novice in the field where he attempted to lead. However pure his motives, he lacked the knowledge and experience necessary to render him a safe man in the important position in which circumstances placed him. The *Age* is for the present under the control of Mr. Coates, we believe, who is the principal stockholder in the concern, and the paper has repudiated the editorial policy of Mr. Flower in the most decided manner. We congratulate the *Age* on its change of sentiments and only wish it could have been saved the disgrace brought upon it by Mr. Flower's well intended but loose and demoralizing policy.

Is Spiritualism Unscientific?

According to Professor Youman's of the *Popular Science Monthly*, the man of science must logically reply to the Spiritualist as follows:

> "I cannot waste time in listening to you. I am limited to nature; you take your stand outside of it, and there is no common ground between us. You come to me denying that which I find demonstrated everywhere. Between your Spiritualism and my materialism there is a fundamental antagonism; your position is radically anti-scientific, and so let us keep clear of each other."

According to John Stuart Mill, "science takes cognizance of a *phenomenon*, and endeavors to discover its law." It is not stated that the phenomena must be objective and of a kind to be tested by the senses; but we are quite willing that the meaning of the definition should be thus limited, so far as Spiritualism is concerned. Spiritualism has its objective phenomena, which are just as much addressed to the senses as the phenomenon of bursting flowers in spring. Mr. Youmans affects to rule out Spiritualism from the domain of science; but this he can not do, for so far as it deals in demonstrable phenomena so far is it scientific in the nature of things, and all the papal edicts that may be fulminated through the *Popular Science Monthly* cannot jar the eternal fact from its foundation. If Mr. Youmans does not realize this, it is because he persists in ignoring phenomena that are now common all over the world. We know he has a convenient way of getting rid of them; for he says, if the whole human race, except himself, should testify to them, it would make no difference, so long as he knew them to be in violation of the order of nature.

The only objection to this emphatic affirmation is, that Mr. Youmans does *not* know that the phenomena are in violation of the order of nature. He may think he knows, but most assuredly there is no knowledge in the case; for we know that certain phenomena occur, and that all honest testimony in support of them is in the highest sense *scientific*; whereas Mr. Youmans' simple negation, not founded on experience, but on an imaginary exhaustion of all that is to be known in regard to the order of nature, has no scientifice value whatever. The testimony of a hundred competent observers to a constantly recurring phenomenon is sufficient to neutralize the speculations of all the philosophers, and all the physicists, who have rested in their ignorance and shunned investigation.

The assumption that a spiritual fact must be a violation of the order of nature is quite as unreasonable as the assumption that a fact like that of the arrest of pain in surgical operations by means of ether or chloroform, is, so far as it goes, a violation of nature's law. Indeed some scrupulous persons object to all anæsthetic appliances because of this consideration. "That which makes science possible," says Mr. Youmans, "is the uniformities among the phenomena of the natural world." But here is one of these uniformities set aside by the application of a sponge dipped in ether. Just so the intervention of a spiritual force may cause independent writing. No law is violated in either of these cases; the old force is superseded by a force hitherto unrecognized; that is all.

"Spiritualists," says Mr. Youman's, "are men to whom science *teaches* nothing; they reap its material advantages, but repudiate all its higher lessons." A sentiment this that comes with an especial grace from a man who has stultified himself by declaring his contempt for the experimental method, to which we owe all that we can really call science! And the results of this experimental method in the case of Spiritualism, he would reject because they may *seem* to conflict with his own preconceptions as to what nature ought to do, or ought not to do!

Swedenborg and Judge Edmonds.

An esteemed correspondent writes us from Louisville, Ky.: "If Judge Edmonds, a classical scholar, an able jurist, a profound thinker, was deceived, pray tell me who can hope to escape deception?" The question arose from some remarks in a recent number of our JOURNAL, in which the supposed message from Swedenborg through Judge Edmonds and Dr. Dexter, were referred to us as of doubtful genuineness as to imputed origin. That Judge Edmonds, *in his medial capacity*, should be deceived, like other mediums, is not at all surprising, notwithstanding his "classical scholarship" and his "ability as a jurist." In the peculiar psychical state, to which he surrendered himself, he simply mistook thoughts of his own for those of Swedenborg.

Our correspondent says: "The essays in question are equal to anything that Swedenborg wrote while in the flesh, and if the two are not in accord it is reasonable to suppose that he has made some changes mentally as well as physically." This opinion differs from that of nearly all persons familiar with the very voluminous writings of Swedenborg; for such find nothing in the spirit-communications referred to that they recognize as characteristic of the style and tone of thought of the great Swedish seer.

The burden of proof surely does not rest on those who question the authenticity of the communications, but on those who assert it. If Swedenborg had wished to give one strong proof of identity, he would probably have written in the same form of Latin in which he wrote nearly all his works.

But if our correspondent bases his belief in the communications on a thorough acquaintance with the mind of Swedenborg as exhibited in his life and writings, then, so far as our correspondent is concerned, the writings may be to him genuine and profitable. It would take the leisure of a life-time to read and digest all the writings of Swedenborg; but so far as we are acquainted with them we cannot recognize his spirit in the communications under his name, given by Edmonds and Dexter.

Materialism Doomed.

The theory of Materialism proper is, that simple matter, without any transcendent potency, and working by purely mechanical and unintelligent laws, is sufficient to account for the phenomena of the universe and of the life in it. The Materialists maintain that man consists of one uniform substance, the object of the senses; and that perception, with its modes, is the result, necessary or otherwise, of the organization of the brain; that brain organization, with hereditary transmission, may account for all that distinguishes the intellect of man; in short that the brain secretes thought, as the liver secretes bile.

This last metaphor, borrowed by Vogt without credit from Cabanis, was emphatically repudiated by the latter before he died. Through an extreme materialism, his studies and experiences led him at length to the declaration that there is "a principle or vivifying faculty" in man, and that "the contrary opinion cannot be demonstrated by any positive arguments." This great and candid physiologist lived to see that the merely negative arguments of the Materialists are of no weight in opposition to the positive arguments which Spiritualism can adduce. The fact is more clearly expressed by Patrice Larroque, in his Philosophy, page 106, which translated is as follows: "It is due to the memory of Cabanis to say that in a posthumous letter, published by Dr. Bérard, he abandons his first opinions, and formally recognizes the necessity of an immaterial principle."

If there has ever been an instance where this interesting fact has been mentioned by Materialists who draw their principal ammunition from the "*Rapports du Physique et du Moral de l'Homme*," by Cabanis, it has not been our fortune to see it.

The doctrine opposed to Materialism is Spiritualism, or the doctrine that there is a spirit in man; that he has a soul as well as a body. Nor is it a doctrine only; for Spiritualism brings its facts along with it, and offers phenomena which actually reduce the Materialism, that denies immortality to man, to the state of an amorphous carcass destitute of vitality—a scheme as surely destined to annihilation in the progress of demonstrable truth as was the Ptolemaic theory of universe.

Of the countless phenomena verifying the spiritual fact, it is necessary in this place to refer to but one; and that shall be the thoroughly established fact of pneumatography or independent spirit-writing. Whether this comes from the human spirit, whose earth-life has not ended, or from the spirit of a deceased person, the fact is enough to show that Materialism proper is not a defensible system of facts and doctrines, but a corpse which must at some not distant day be decently interred. There is a spirit in man. This is what pneumatography proves. And the proof is the death of Materialism proper. Explain if you can, without the spiritual solution, the immense fact of intelligent, independent spirit-writing on the surfaces of a locked slate in broad daylight under conditions to which the most captious skeptic cannot imagine an objection! It knocks away from Materialism proper all its negative arguments; since of positive arguments, experimental facts, Materialism has not one. Pneumatography is sufficient of itself to give to Spiritualism a strictly scientific basis, as we have repeatedly claimed. There is no getting away from it—no explaining it except under the spiritual hypothesis. It is sufficient; and its demonstration can be scientifically made.

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Postponement.

The Quarterly Meeting of the Spiritualists and Liberals of Rockford and vicinity, is postponed from the 13th and 14th to the 27th and 28th of September. This is done in order to enable the Rev. J. H. Burnham to attend the meeting of the Liberal League at Cincinnati.

NATHAN TABER, President.

Business Notices.

"PRACTICAL SCIENCE"—Under the above heading the *St. Croix Courier*, of St. Stephen, N. B., in referring to the analysis of Dr. Pierce's Golden Medical Discovery, and Sage's Catarrh Remedy, recently made by Prof. Chandler, of New York, and others says: "Nothing was discovered which we think objectionable, and the published analysis should increase, rather than retard, their sale. To us, it seems a little unjust to call a man a quack, simply because he seeks to reap as much pecuniary reward as other classes of inventors." The English Press is conservative, yet after a careful examination of all the evidence, it not only endorses but recommends the Family Medicines manufactured by Dr. Pierce. No remedies ever offered the afflicted give such perfect satisfaction as Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26tf

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These lands are unsurpassed in fertility and are well adapted for stock and grain raising. The following extract from an able and exhaustive article on sheep raising, appearing in the August number of the *Western Stock Journal and Farmer*, published at Cedar Rapids, Iowa, gives a fair and unprejudiced account of the character of the land:

* * * "It is a very remarkable soil, workable immediately after rainfall, and does not bake or clod in cultivation. Cropped for twenty years no diminution in the yield is observed. Timber, if the fires in the winter which burn the dry grasses, were kept out, would soon cover the land. It is a farm and grass soil; a grain and cattle land; 1200 feet above the sea gives it a pure air; absence of bogs, fens, sloughs, ponds, and swamps to breed malaria gives it a healthy and invigorating climate conducive to health and an enjoyable long life. Ague is scarcely known, and rheumatism quickly disappears.

"Why we say this is a natural sheep land, is, that on soil of a similar origin, formation, and topography, have been produced the western sheep of England,—the Downs, the Cotswolds, the Leicesters—the noblest specimens of the ovine race; and we believe observation will bear us out in saying: that on none other than the soils such as compose the Downs of England and the 'slope' of western Iowa, have sheep been able to retain their highest standard of excellence; but on the other hand, when transferred to breed on other soils, diminish in size, lose in constitutional vigor, and gradually dwindle away, a prey to disease, and their owner wonders why, with his kind care and attention, they sicken and die. All this is natural, if we remember that the sheep is a mountain animal; a dry soil, clear water, sweet and fine herbage, and a pure atmosphere are its natural habitations. We believe the 'slope' of western Iowa is the only natural sheep land in the United States east of the Missouri and north of the Ohio and at no distant day must become their great breeding and fattening grounds; and which will be looked to for the best sheep and the best mutton, just as to-day in the 'blue grass' region of Kentucky the world looks for the perfect specimen of Durham cattle."

The above article is written especially in the interests of sheep raising, by a gentleman who has no personal interest in the matter, but who is master of the subject. The profits of the sheep farmers in the territory mentioned in the article from which we make the above brief extract, are simply unbelievable until carefully verified by actual observation. The country is also happily adapted to all kinds of stock raising.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Spiritualists in the Methodist Camp.

We publish the following at the request of that veteran worker, Rev. Samuel Watson. It is taken from the *Record* of Philadelphia.

To the Editor of the Record:

NESHAMINY FALLS GROVE, August 8.—My attention has just been called to an article in your issue of this morning purporting to be an account of an interview between a committee appointed by the officers of the Spiritualist camp meeting to confer with the officers of the Methodist camp meeting relative to an interchange of pulpits some time during the meetings now in progress.

In that article there are a number of misrepresentations which I feel that it is due to truth, no less than ourselves, to correct. It may be that the "Spiritualistic camp has proved a source of much concern to the Methodists." We inferred as much during our brief stay among them; but that anything occurred which could have led any one "to believe that their prayers were to be answered" in our behalf we think is "as baseless as the fabric of a vision."

Four of us, all of whom had for many years been Methodist preachers, but from honest convictions of truth had severed our connection with the church because we did not believe, and consequently could not conscientiously preach, the doctrines taught by the church.

With your permission, Mr. Editor, I will give your readers the facts of this interview, as near as my memory serves me, in the order in which they occurred.

Arriving at the camp ground, we were met by the Rev. "Dr. Rossvally, the converted Jew," as a writer in the *Daily Advance* calls him, who introduced us to the "Presiding Elder, Chaplain and H. H. Sisty" and others. He remarked that he knew Brother Watson; that he had attended their Annual Conference which met in Philadelphia sixteen years since. He seemed very glad to see me, remarking that I would preach for them at their meeting. By way of preparing him for what was to follow I told him of a rather singular circumstance that occurred with me some years before that Conference in Philadelphia. I was stopping at the Girard House to spend the Sabbath, and went to a distant part of the city, in which I had never been, to hear A. W. Cookman preach, at the Girard Street Methodist church, of which he was pastor. He had never seen me, nor have I the least idea that any one in that assembly knew me. I took a seat near the centre of the church. After the congregation was dismissed he came directly to me and said: "I want you to preach for me to-night." I was very much surprised at it, and was not disposed to give him any reason to believe that I was a preacher. He still insisted that I must preach for him and go with him to dinner. Finally I told him my name, and that I was a member of the Memphis Annual Conference and editor of the General Conference paper, published in that city, and if he still insisted on it I would fill the pulpit that evening, which I did to an immense congregation.

"Now, sir," said I to the presiding elder, "I have given you a fact. What is your theory in regard to it?" "Oh!" said he, "it was the Spirit of God that moved Brother Cookman to go to you." I replied that my theory was that there were spirits who desired me to preach to that people and that they impressed him to go to me, as he did. I then informed him that we were a committee from the Spiritualist camp meeting to tender to them our greetings and proffer them an exchange of pulpits at any hour, excepting Sunday, as the appointments, as I had understood, were arranged for the day. This part of your correspondent's article is a fair statement of the facts as they occurred, but as to "divines gasping for breath," I think there is a drawing on his imagination, as he evidently has done to a much greater extent in what follows in his article. He did remark that he had seen yesterday a selection of hymns in which he found no Christ. This led to rather a scattering fire from both parties upon this professedly mysterious subject, as to the nature, character and mission of the Nazarine. We did state that Spiritualists had no creed, and that each individual was alone responsible to himself for his belief as well as his conduct.

An article over the signature of "John F. Chaplain, Presiding Elder,", published in the *Advance*, has it: "As this piece of creed or no creed was commented on, Dr. Watson interjected the explanation 'that among Spiritualists every one was free to believe anything he pleased.' He also says 'Dr. Taylor and Dr. Watson took up the vast and all-important subject of the infallible truth of the Holy Scriptures, in which Dr. Watson, especially, endeavored to show how the Bible was self-contradictory.' I simply stated, in reply to friends' views in regard to the infallibility of the Bible, that I had, on the day before, preached or lectured on the transfiguration of Christ. One of the Evangelists states that it was 'sixth day' and and another says 'eight-days' after Jesus said, 'There be some standing here who shall not taste death until they see the Kingdom of God come with power.'

And another discrepancy; those two accounts given of the conversion of Saul of Tarsus. One account says: The men that were with him "saw the light, but did not hear the voice." The other account says the men "heard the voice but did not see the light." "Both these accounts," said I, "cannot be the truth, since you claim too much for the Bible, which nowhere claims for itself nor do any of its numerous writers claim for it, infallibility." This is about all that passed between us on that subject. There was no "denunciation delivered in rising tones and withering scorn and emphasis," nor was there any "dumbfounded delegation." Everything passed off pleasantly and courteously, nor did anything occur, so far as we were capable of judging, only the latter part of the prayer, which your correspondent has given a tolerably fair report. It was, to my mind, rather queer when old Brother White, of Washington, over eighty years of age, most of which he had spent as a Methodist preacher, gave the hearty amen to the prayer that "Oh! that we all present may enter heaven;" that the Presiding Elder should make the addition to his prayer by telling the Lord thus: "But, O Lord," continued the exhorter, taking note of the interruption, "we know that nothing shall enter therein that defileth or maketh alive (a lie). Oh, but many shall seek to enter in and shall not be able." Now, in all seriousness, it was too bad to whip this old veteran, who, perhaps, had been preaching Jesus and the resurrection before this Presiding Elder was born, over the Lord's shoulder in prayer, and thus give him no chance to vindicate himself.

In conclusion, Mr. Editor, permit me to say that this little episode in my history has learned me one lesson—that there is more bigotry and intolerance in the Methodist Church in this country than in my native South. I have been an open and avowed Spiritualist for about a quarter of a century. Four-fifths of that time I have been in the most important positions in the largest city in the Memphis Conference. I have lectured in the Methodist Churches North and South, as well as nearly every Protestant Church, since I withdrew from the Church, yet I have never witnessed anything to compare with the intolerance manifested on this occasion toward their converted Jew. He proposed to come to our meeting and preach to our people, yet a number of ministers' voices opposed him, and said if he did he should not come on that camp ground again.

Do we not live in an age that demands more proof of immortality than the churches, with all their "infallible Bible" teachings, have been able to satisfy? Are their not thousands in their churches who are longing for more tangible proof of immortality? Spiritualists profess, and have the most desired proofs possible upon this most important subject that can engage the attention of mankind. Yet, upon the dog-in-the-manger policy, the blind are trying to lead the blind, and, we fear, priest and people will fall into the ditch of superstitious ignorance.

One more reference, and I am done.

Your correspondent says: "Before they had taken many steps the strains of the Old Hundred hymn, from a thousand voices, broke on their ears." Now, sir, let me say, in all frankness, that this is the greatest stretch of the imagination, or the finest use of multiplication, you have ever read. There were some twenty or twenty-five persons present at the close of our interview, and the highest estimate I have heard made by any one was fifty persons on the ground. Truth is eternal, and must ultimately triumph over all opposition.

SAMUEL WATSON,
Of Memphis, Tenn.

P. S.—The Spiritualist Camp Meeting has been a grand success. We hereby tender to all a respectful invitation to come out on Sunday and see if any good thing can come out of Nazareth.

S. W.

SELF-DISCIPLINE.

Some of the Difficulties of Governing One's Self.

Not all the teachings in the world can do us any good unless we aid it by our own self discipline. Teaching is simply the dead form of things, the dry letter of the law; while self-discipline is the spirit that gives life to the one and meaning to the other. To force a young person under your control to do things against the natural bent of his character is, of course, the only possible method, as well as the primary meaning, of education; but unless the character is of that automatic kind which takes habits easily for want of counter proclivities, or unless, when of a more active sort, it has the conscious energy of self-discipline, that external pressure of teaching will have no vital effect; and when your hand is withdrawn, the whole edifice which you alone have raised, and you alone sustain, will fall to the ground. Take the familiar instances of early rising, order and economy. All these things can be enforced, with more or less executive difficulty, if you are in the place of authority and the other is bound to obey. But if you really cannot convince your pupil or subordinate that these are the best things in themselves, to be cultivated and practiced by free will and self discipline, no real good is done, and your efforts have only whitened for the time, they have not changed the leopard's spots. Your brisk regulation of breakfast punctually at eight o'clock translates itself into a sleepy crawl down stairs at ten or half past, so soon as your rule is at an end, and the day of independence dawns. Your authoritative requirement of absolute neatness in person, order in property and method in habits while you were master or mistress, gets lost in confusion and general muddle, which count for no shame to the careless nature, and are so fearfully easy to live in the midst of. Those lessons of wise denial in the matter of spending money unnecessarily are forgotten as soon as you have ceased to hold the purse, and that proverbial hole in the pocket of the spendthrift grows bigger day by day as coin after coin drops through; all that you worked for, and gave yourself infinite pain and trouble to teach melts into thin air if your pupil has not taken to heart the lessons that the best education is that which one gives one's self—that teaching is only direction in the way to take a catalogue of things to learn—but that self-discipline is the sole progress and the only vital possession, and that morality and goodness and greatness of life generally must be evolved from the nature outwards, not simply soaked in through the pores without effort or difficulty or acquirement.

THE DIFFICULTY OF SELF GOVERNMENT.

We do not say that it is easy to acquire habits which are against the original tendency of the character. For one who is born careless and procrastinating it is exceedingly difficult to be methodical and prompt. The instinct is not to do to-day what can by any possibility be put off till to-morrow; and trying to take time by the forelock involves a struggle and much exertion. Yet both method and promptitude are to be learned; and human nature being on one side of it, automatic habits are formed whereby that which was in the beginning beyond measure distasteful becomes comparatively easy. Those who really wish to become easily methodical and careful over their minor duties, can help themselves by mechanical aids. They can put their unanswered letters, for instance, in one place, and their answered ones in another, and take pleasure in seeing the pile diminish while that of the other increases. They can find enough energy, surely, to take a day for their accounts, and persistently let the unsettled books weigh like so many incubi on their thoughts until they are properly balanced and arranged. They can force themselves to be orderly by small beginnings, if they cannot do things all at once; and they can make themselves ashamed of the frightful muddle in which some people live, to which they themselves are prone, but which also, if they will but see things as they are, they will understand is a vice and to be avoided, as they would avoid the beginnings of degradation. All these things are to be done by conscious and courageous self-discipline; and without that self-discipline nothing will be accomplished.

NO ROYAL ROAD.

There is no more royal road to good habits than to learning. Step by step and with painful effort we conquer here, we subdue there; we mold ourselves bit by bit and hour by hour till time comes in to help us with our work and habit reacts on itself by crystallizing and consolidating, so that custom becomes necessity and action automatic. Then we may say that we have formed good habits, and we may be so far satisfied with ourselves. But we must always remember to our condemnation—if we deserve condemnation—that the most unsatisfactory inclinations in the world could have been conquered and turned to good had we but the courage to attack our secret foes and determine on forcing our way into the higher classes of the self-disciplined. And what we can do with the more mechanical habits of life we can also do with the moral nature. The irritable and impatient can, if they will, learn calmness and patience; the fretful can be cheerful, the brooding openhearted, the passionate can tame down those wild beasts within their hearts, and the jealous can become less selfish and learn "altruism" for the good of the world. We all have the possibility of a conscience if we do not cultivate what we have; and we all have a certain amount of reasoning faculty, which we might make more if we would. If we will we may be good, at least up to a certain point; for though it is not given to every human being to be a hero or a saint, it is given to every one not an idiot or born a castaway to rise rather than fall, to cultivate his virtues rather than sacrifice to his vices. It is all a question of self-discipline, whether the good has been uppermost or the bad most cherished.

A WONDERFUL CHANGE.

What a strange, subtle and undefinable change has taken place in some people as time has gone on, and self-discipline has been or has not been the rule of the life since last we met! We parted from one a few years ago, whom, though we always loved for her virtues, yet we so often had cause to blame for her faults. There were certain special characteristics which jarred not only on our own nature, but on our conceptions of what that other ought to be. We felt that here were possibilities which had not been made into realities and actualities of fault and foible which should be fought against and destroyed, and were not. The nature was fair if you will, but not perfected by culture. There was no self-discipline, and without this the finest material in the world fails to be up to its best powers. And now what wondrous grace has passed across the soul? what divine breath has vivified and illumined the heart? That quick, irascible temper which once made even friendship a service of danger is now under reasonable control; that the moody sullenness has lightened; those views of life which were merely expressions of personal disappointment and had nothing to do with the real condition of things have lifted like clouds and let in the brisk breeze and the clear sunlight; that mindless drifting of time and habits has knitted up into purposeful activity; and where we once had reason to condemn, we now have cause only to commend. To what is all this blessed change due but to the habit of self-discipline, which has been that gardener of the soul whose help we all so sorely need? We left something very precious for the potential good that was always underneath the actual evil, but left the statute hidden in the block. We find now that statute detached, nobly wrought and grandly planned, and the good no longer potential, but active.—*London Queen.*

To the Spiritualists heaven is an objective reality.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER THREE.

It is not to be supposed that we fully understand the nature of spirit life itself or of its relations to this life. There is much conflict of statements on these subjects by mediums and clairvoyants. The truth, however, can only be reached by a patient collection of facts as revealed through mediums and as observed by clairvoyants. Unfortunately the collection of such facts as shall be reliable, is beset with many difficulties. The phenomena manifested through mediums, and the testimony of clairvoyants are all liable to be modified not only by the mundane surroundings of the mediums and of the clairvoyants, but also by their previous education and beliefs, their cast of mind, and the particular mood or emotional state that they may be in at the time. Hence, in the collection of evidence on the points referred to, it is of the very greatest importance for us to see that the facts which we collect and the testimony which we record, are as free as possible from all of the above disturbing influences. But, as we never can be absolutely certain that our facts have not been to some extent modified by one or more of those disturbing influences, we should, as far as possible, endeavor to counteract by the number of our facts the particular warp or bias which they have been caused to assume. If, of the multitude of facts thus collected, all or a large majority point to or indicate a certain condition or state of persons in spirit-life, we are justified in regarding that state or condition as a fact, else it could not have forced its way through all the various disturbing conditions of mediumship and clairvoyance, some favoring the presentation of the fact, some retarding it, some disguising it, and some diametrically opposing it. It will be readily perceived that every additional fact which points to the same conclusion, strengthens our conviction that we have truly ascertained one of the conditions of spirit life.

With this view of the importance of facts in enabling us to understand the nature of spirit-life, and of its relations to this life, we present the following cases, which, even if they are not an absolute revelation of the whole truth, yet taken in connection with those of a similar nature which others have already recorded, and those which others may record hereafter, may set in its true light that immature conception of spirits and their relations to us, which is conveyed by such expressions as "haunted houses" and "haunted places."

I believe, from my own experience and observation, and from the large amount of evidence that has been collected on this point, that some people, on their entrance into spirit life, become attached to material objects, persons, places, things, and particularly houses, and abide in them or near them for years—perhaps for centuries—with no ability to release themselves from such mundane attachments or confining limitations, or, what amounts to the same thing, with very often no desire to be released. And one of the strangest facts (if cumulative evidence should prove it to be a fact), in connection with such cases, is, that while such people seem to have no power to release themselves from their earthly attachments, and while there seems to be no power on their side of existence which can release them, and while as a consequence they remain within and about certain persons, places, or things for years and perhaps centuries, yet, on the other hand, they sometimes seem to be released speedily and almost instantaneously either by a rapport being established between them and certain persons in the body, or by an assurance given to them from persons in the body, that certain things have been done or will be done, or in a variety of other ways and through a variety of influences reaching them from this side of existence.

Many years ago, after I had completed a course of lectures in Forboro, Mass., a gentleman of that place took me to a town, near by, where he had made an appointment for me. I filled the appointment; and, after my lecture, a lady who was not a Spiritualist, but a member of the Universalist Church, and who was also a stranger to me, invited me to stop with her if ever I visited the place again. I accepted her invitation a few months afterwards, reaching her house late in the afternoon, and having no knowledge whatever of her family except that I had heard that her husband had committed suicide about eight years before. I went to bed at about the usual hour, and, near two o'clock at night, was awakened by a sound as of footsteps in my room, followed by raps on the head-board of my bed; and soon I realized the presence of a spirit influence which continued with me until daylight, making me restless, sleepless, excitable, and oppressing me with an indescribable wretchedness. My experience during the night I kept from the family the next day. On the following night I had precisely the same experience during the same hours of the night; but again I withheld it from the family during the succeeding day. At the same hour during the third night, I was again made aware, in the same way, of the presence of the same spirit which this time succeeded in establishing a rapport with my mind so as to be able to give me the account of himself, which I will presently relate.

At the breakfast table, on the morning of the third day, the lady and her bachelor brother being present, I related my three nights' experience; and informed the lady that the spirit claimed to be her husband, and told me that he was in great distress of mind, and remained about the house and with the family because her brother had greatly wronged him during his earth life, and because she herself had blamed him unjustly for his dissipated habits and reckless conduct during the latter part of his life; that he could not be relieved of his mental distress or get away from them until their *feelings* towards him were changed; that her brother was very selfish and penurious, and had opposed his marrying her on the ground that he was a spendthrift who would squander their property and bring them to want; that her brother imbued her mind with the same thoughts and feelings against him after their marriage, until he felt compelled to leave the family home in which they had all lived together, and as she refused to go with him he became reckless and dissipated and finally committed suicide; and that his revengeful feelings were concentrated on her brother as the cause of all the wrongs and sufferings which he had endured.

When I had finished the above report, the brother, who all along seemed deeply interested, left the breakfast table, and the lady then assured me of the truth of all that I had said to her, and also related the following confirmatory facts of the latter part of her husband's statement to me,—facts which they could now understand, but never before, and which, until now, they had least of all suspected were of a spiritual origin, especially as neither she nor her brother had been believers in Spiritualism. She stated, that from the time of the death of her husband, eight years before, her brother had been disturbed every night, in the same manner in which I had been for three consecutive nights, and during the same part of the night, that is, from two o'clock, A. M., until daylight, his distress of mind being so great that he would get out of bed and pace the floor, haunted with the idea that he would come to beggary and want.

A year or so after I had left that place, and the events just narrated had passed from my mind, the same spirit came to me and begged me to go and see his wife again, and to plead with her and urge her to give up her prejudiced *feelings* against him, as she had not changed in that respect, and he could not get out of his present condition until her feelings towards him had changed. I complied with his request, visited her again, and, much to my surprise, found that his report was true, as she acknowledged that she still blamed him and could not accept his explanation and interpretation of the case.

The substantial progress Spiritualism has made during the last decade, is evidenced by the changed attitude of the clergy toward it. Ever since the advent of modern Spiritualism the clergy have been its most strenuous opponents, denying its facts and distorting its teachings, for its revolutionary character was early apparent to them, and like the Ephesians of old, when they perceived the effect it would have upon the existing religion, they shouted "Great is Diana," and opposed by every means the introduction of the new one.

All along the bank of life's stream may be found skeletons of man-made religions.

Pantheism and Atheism.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

Wm. Fishbough in a lecture at Brooklyn and reported in the RELIGIO-PHILOSOPHICAL JOURNAL, Aug. 2nd, said of Pantheism:

"This logically makes the actions of man good, bad and indifferent, equally the actions of God, thus confounding all moral distinction, and making murder and robbery divine, as well as charity, and brotherly love. As a being is distinctively such only by virtue of its contrasts with other beings, and as no such contrasts are here admitted, so" for all logical and practical purposes as aforesaid, the theory of these speculators, the so called Pantheism also amounts to downright and absolute Atheism."

It seems to the undersigned that herein, wrong conclusions are drawn from wrong premises. Pantheism, as I understand it, is the reverse of this able lecturer's conclusions respecting it; so far from being a masked form of Atheism, it is the most Theistic of 'isms, the most complete form of Theism. Its God is bigger than any other, being nothing less than totality of actual existence, so swallowing up all other gods and the men who made them. In reference to the above quotation, Pantheism does *not* make the actions of man equally the actions of God, simply because the actions of a part cannot be *equally* the actions of the whole, and for other reasons given below.

Moral distinction is *not* confounded, in a rational view of Pantheism. Robbery and murder are *not* Divine in the conventional sense of that word. A being does not exist by virtue of its contrasts with any other. Joseph Cook and others to the contrary notwithstanding. It would be as logical to say that the universe exists by virtue of its contrasts with some other universe. Not even *distinctively* does it so exist. If the universe exists *at all*, surely it exists *distinctively*. It can easily be *distinguished* from non-entity. Then, again, contrasts appear only to be merely matters of *degree*. There are probably no absolute contrasts in nature. Cold is only a less degree of heat; darkness a deficiency of light. The real contrast is between grades of the same quality. Indeed it is questionable whether even hate is not a less degree of love; the hated object one less loved than others. No human being would probably hate another so intensely in his inmost, or heart of hearts (though he may in a spirit of bravado say so), as to consign him to the orthodox hell, whatever his God might do. Some men seem to delight in making their gods a little worse than themselves, in order to flatter themselves. Surviving all the wrongs he may have received, there will always be a glimmering ray of pity (a phase of love) which would save his victim from eternal torture.

To explain the apparent discrepancy about the murderer and robber, or as to their acts being Divine, is a very knotty subject. The writer submits that Deity is progressive, but that all its (or his or her) parts are in different stages of progression; some have outstripped others in the race for perfection; some men (little parts) have outstripped others and are incapable of murder, etc.; others not so. The murderer—an ungrogressed part—did not however violate his conscience *at the moment of* committing the foul act. He acted up to the then very limited knowledge he had (or that was present to his mind at the instant) of ethics, etc., and up to his *power* (his vital energy) of utilizing such knowledge. The impulses of destructiveness which led to the act, were good impulses misdirected through ignorance. As he progresses and acquires more knowledge, he will rise to a plane above the possibility of committing so bad a crime, all circumstances considered. His aim was not to do a bad action; he only blundered through ignorance and the force of circumstances. His aim was even in a degree good, and it was further overruled for good, by the influences of other more advanced beings, as all things are. Obviously, all such actions are comparatively bad, for however they may be overruled for good, a better action will be overruled for still better ends, and is therefore preferable. Past crimes are bad mainly as compared with the present and the future. An action that it was possible to overrule for good when it occurred, could not possibly be overruled for good, if repeated now, because all things have progressed since and demand still better action. There are two senses in which we may speak of God; the comprehensive one, totality of being; and the limited one, all being that is superior to us (more progressed), presumably the hierarchy of progressed human spirits. In this latter sense, murder and robbery are *not* divine, are not acts possible to such Deity; are *not* equally with charity and brotherly love, the actions of God. Pantheism is the great Theism, the one most opposed to Atheism.

Yours, etc., J. WILMSHURST.

W. F. Peck in his own Defense.

To the Editor of the Religio-Philosophical Journal:

In a late issue of your paper you published a letter from Mr. Skinner, of this city, giving an account of manifestations occurring at my séances, commenting upon which you reflected severely upon me as a medium. Although I felt keenly the thrust you gave me, yet I bore it silently because I knew that the séances would speak for themselves, and I did not fear investigation. In your last issue, however, you published a letter from one H. B. Hall, (an individual of whom I have no knowledge) of San Francisco, whose spiteful and malignant attack demands a reply at my hands, much as I dislike to parade my private affairs before the public. In the first place I never exposed *Spiritualism*, nor claimed to do so. I did just what the JOURNAL is constantly doing, exposed what I believed to be the fraudulent manifestations and tricks of mediums; at the same time I invariably proclaimed from the rostrum, my belief in Spiritualism, but held, as I do still, that the investigator is often compelled to search through bushels of chaff to find a few grains of wheat, in the way of reliable spirit manifestations. If I asserted more than I could prove, or denounced as frauds those who were not so, I committed an error; but whether I erred or not, I have suffered most bitterly for the course I took, for whereas I had means in plenty before, I have nothing but privation since. For the three years that have elapsed since the event that calls forth your denunciations, I have been laboring in the field with small remuneration generally; yet I am constrained to believe with some benefit to the cause. I have made many friends and some converts in that time, some of whom, in view of this virulent attack upon me, will, I trust, bear witness to the work I have done.

Not satisfied with attacking me for my cause, as above specified, your correspondent seeks to convey the impression that I have a wife and children in Oakland whom I deserted. This is a malicious falsehood, and could only emanate from a heart steeped in venom. I have children in Oakland, but no wife; and the statement is evidently intended to cast opprobrium upon my present wife, who is with me,—but whom I never even met until more than a year after my "Exposing expedition"—whose character no one who knows her has ever ventured to impugn.

If I have not furnished my children with the comforts they ought to have, it is because of my utter inability to do so. I have struggled hard, and hoped against hope, that I might be able to place them beyond the reach of want; but the constant hounding of such creatures as your correspondent, has kept me struggling for mere existence, until life has become a burden, almost too heavy to be borne. I ask you, is this doing as you would be done by? Is this treatment in accord with the teachings of the Harmonial Philosophy? Is it not possible that, in your meritorious desire to weed out all fraud from the spiritualistic field, you may be unjust sometimes?

I do not ask any relaxation of vigilance on the part of investigators or Spiritualists. In the future, as in the past, I propose to stand upon my own merits as a medium, and as a man. All I ask is justice. The past is gone, it cannot be recalled. If any lesson is to be learned by experience, you may be sure that I have learned that lesson thoroughly and well. No amount of abuse can deepen the impression this lesson has made upon me, though it can militate against, if not utterly destroy my usefulness.

If, after this, you allow me to be abused through your columns, for what is past, I can truly say that I, for one, cannot believe in your professions of exact justice; for I feel that it will amount simply to persecution.

Allow me to say, in conclusion, that I believe, notwithstanding the strictures of the JOURNAL, that I have the confidence and regard of all the Spiritualists of Clinton, among whom my good wife and I have been laboring for the last three months with success. Respectfully,

W. F. PECK.

Clinton, Iowa, Aug. 25th, 1879.

We are willing and anxious to aid every erring person to rise out of the degradation he has brought upon himself; we therefore publish Mr. Peck's letter with pleasure. He has made out his case as favorable to himself as possible, which was of course to be expected. That he did not act square in California is a well settled fact, and he must bear the consequences. Until he shall have shown by years of honest work that he is a changed man, he must expect the public will remember his old record. If his statements above made are true, there are hundreds in California who can and will confirm them. We have documents now in our possession which conflict seriously with them. We do not desire to throw a single obstacle in Mr. Peck's advance, but we are in duty bound to give our subscribers the facts in his case as we do in others and then they can act intelligently as well as charitably and helpfully. No man can escape the responsibility of his acts. If he sows to the wind he must reap the whirlwind and he may as well make up his mind to do it manfully and uncomplainingly.

Our editorial remarks with regard to Mr. Peck and to which he takes exception appeared in the JOURNAL of July 26th and were as follows:

> If this W. F. Peck is the medium who was, not long since, on the Pacific Slope, our friends will do well to refuse to witness his manifestations except under fraud-proof conditions. He is probably a powerful medium, but his record is not such as to inspire confidence.

There is not a word in the above that Mr. Peck can reasonably object to if, as he claims, he is now an honest man. In his letter accompanying the above communication he says:

> "Of course there are some things in the past that I would gladly undo if I could. * * * Could you know all the circumstances, I am sure you would palliate, though you might not justify my actions."

Thus according to his own confession he has not always done right; and he cannot expect that time or distance will enable him to escape the penalty. Spiritualists have no scape-goat, no atoning blood, but must work out their own salvation either here or hereafter.

Science the Promoter of Good.

A common question presented by the opponents of Spiritualism is: "What good has it done during thirty years trial?" Thus a devoted Greek in the time of Christ would have asked a Jew: "What good has resulted to the world from Judaism, after fifteen hundred years trial?" To this the outside world would emphatically have answered *none*. In confirmation of this the Greek could have said, you are no better now, nor in fact as good as those ancient Canaanites who treated Abraham with such hospitality when he as a foreigner sojourned among them, ages before you saw Jehovah come down in fire and raised a terrible smoke on Mount Sinai, to give you a moral and civil law to live better than other people. Having exhausted his patience in trying to make a respectable nation of you, he then sent his Son for that purpose, and after thirty years labor to that effect, you capped the climax of iniquity by killing him.

A thousand years after the inauguration of our present Christian dispensation, an intelligent Mahometan, Parsee, Brahmin or Buddhist might have inquired of a Roman devotee, "What good has the world experienced from Christianity, after so long a trial?" for you are deeper sunk in ignorance and vice, superstition and bigotry than cotemporary nations, and bear no comparison in moral culture or intellectual attainment to the Grecian sages before the birth of your Redeemer was announced on the plains of Bethlehem to take away the sins of the world. Now because modern Spiritualism has not wrought something like a supernatural religious renovation in the world during the brief space of its existence, its enemies adduce such a failure as of sufficient importance to condemn the whole movement, though history shows that all religious revolutions have worked slow; and that even moral retrogressions have occurred in consequence of prevailing ignorance.

An important part in the mission of modern Spiritualism is to show that the human race is more dependent for good on universal education in connection with the irresistible march of advancing civilization and the natural development of humanity, than the dogmas, creeds and traditions handed down from the childhood of the world. If science and learning had not come to the aid of Christendom, we would not yet have emerged from the "dark ages" that followed the suppression of Grecian and Oriental literature by the Roman tyrant Constantine.

M. B. CRAVEN.

Notes and Extracts.

There are thousands of human souls encased in tenements set on fire by the unholy lusts and passions of the body.

Who is responsible for the crimes committed? In nine cases out of ten the foundation was laid ere the child was born into the world.

The platform upon which man stands is not a narrow one. It is not confined to a single stone or plank, but it is as broad as the universe and firm as the throne of an Infinite God.

The earth is the lower sphere, and the change only relieves you of the load of materiality you have been carrying around with you. Each sphere has its associations and its inhabitants their aspirations.

Spiritualism is denounced by the lovers of fashion, and the devotees of earthly pleasures, because it strikes at the root of all evils, and sweeps away the flimsy cobwebs of an atoning sacrifice.

Can we be inspired by the beauties of nature, by harmonious sounds, by noble deeds, by good examples, and then fail to catch and follow the threads of influence coming from the eternal realm of spiritual realities, laws and forces?

Pre-natal conditions have their influence upon everything that lives, and is more visible in mankind than in any other form of life. The possibilities of a human soul are, in a great degree dependent upon the parentage of the physical body.

We may very properly bear in mind that the heresy of one age is the orthodoxy of the next; radicalism of one age the conservatism of the next; and that the liberal free thinker may not, after all, escape being a bigot with reference to truths that transcend his own experiences.

There is a class of beings born into life who, through ignorance on the part of their parents, or by some misfortune, are deprived of reason and intelligence. They are known as idiots, and why? Because the law of propagation has been interfered with. The spirit is, during the earth life, a prisoner, and comes into spirit life a babe.

Spiritualism came when the world was asleep. Angel messengers entered the homes of the poor, and while the material body was wrapped in slumber, the spirits held communion with one another; and when the morning dawned, there was a power at work marshaling the life forces, and bringing them into harmonious conditions, whereby a true history of the life present and life beyond could be given.

"Swear not at all," Jesus said, and in nine hundred and ninety-nine cases out of a thousand the way in which oaths are administered in our courts and at the Custom House, for instance, is not very solemn or impressive. Religion and piety are degraded every time an assessor or an attorney rattles off or mumbles over that little formula, and every earnest person, when subjected to it, must wish the land well rid of such an idle superstition.—*J. W. Chadwick.*

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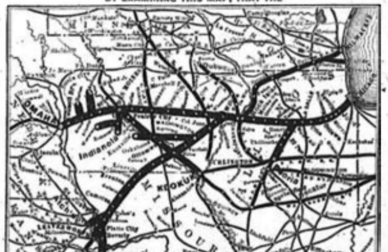

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Lake Pleasant Camp Meeting.

The writer, although an old Spiritualist, has never before been in a spiritual camp meeting, and as, of course, there must be a first time in everything,—so here I am in this lovely grove where on this quiet and lovely Sunday morning, are encamped some 350 tents and cottages filled with men, women and children, all seemingly happy and enjoying these autumn days so pleasant in New England. The first real thought of the new comer is the general air of permanency and "come to stay," which pervades here. All the arrangements seem to be as near perfection as could be accomplished in the time that this camp meeting has been organized, and from the general out look, it seems as if here is to be the largest annual gathering of Spiritualists in the land, and it will be a serious question how to house and care for the multitude that comes, and this should receive the early attention of the boards of managers, for the number will be double next year and so on each succeeding year.

The grove where the grand stand is, and addresses are given, is a natural amphitheatre,—and will seat comfortably in a semi-circle five thousand people. Saturday afternoon that old veteran, Prof. Wm. Denton, addressed a large audience of some 300 people. He read one of Charles Mackay's stirring poems, "The New Gospel," and took that for his text for a scathing review of the religion of orthodoxy, contrasting its faults, errors and false teachings, and giving his thoughts as to the new gospel, which embraces total abstinence from intoxicating liquors and tobacco, and the elevation of woman to the ballot and all avenues of usefulness, as a teacher and educator of the race. A large proportion of the audience were in sympathy with the speaker, and gave frequent vent to its expression. The singing was fine and harmonious and gave added interest to the meeting.

J. Frank Baxter followed Professor Denton with some of his satisfactory tests, one or two of which I will give. He said: "I hear Eliza Butler Mawley, February 19th, 17 years ago, which was the date of this spirit's birth into the Spirit-world." Another test: "I see a lady of middle age, Jane Weaver. I feel great pain in the breast; should say she had a cancer. This spirit has been but a short time in the Spirit-world. I hear 'November 28th, 1878.'"—which was pronounced correct. In both instances the medium had no knowledge of the parties.

One veteran brother, E. V. Wilson, also gave some tests from the platform. Our brother has a large tent on the grounds, and gives one of his characteristic séances every evening, and holds a conferance every morning from 9 to 10 o'clock. Our battle scarred brother is weak, and his hold on this life seems to be very frail. May the loving angels give him renewed strength and life.

In the evening there was in the pavillion an old folks' dance, and the large hall was filled with middle aged and old people who brought back their younger days. There was a conference held in the grove in the evening, which closed the exercises of the day.

Sunday, August 24th opened with a bright beautiful morning, and soon the throngs of people poured into the ground. Several hundred private conveyances brought thousands, and such railroads as run excursion trains on Sunday brought all that could get into the cars. One train from North Adams, had eighteen loaded cars, and its freight of humanity was so great that when it reached Greenfield they had to send for an extra locomotive before the train could proceed.

Some very fine singing by Messrs. J. Frank Baxter and Mr. Sullivan, preceded the lecture of Prof. Wm. Denton, on the "Pocasset Tragedy." The following short synopsis of his lecture was published in the Boston *Herald*; the Springfield *Republican*, Troy *Budget*, and Boston *Journal* have reporters on the ground and in the main give fair reports. Prof. Denton read an original poem written by himself. The subject, "The old must pass out and make room for the new."

The following is from the Boston *Herald*, of August 25:

"Fully ten thousand people were on the grounds to day. An excursion train of eighteen cars arrived from Fitchburg and way stations this morning, one of six cars from Greenfield, and a party of 100 arrived last night from New York. Every lodging was taken, and scores know not where to spend the night. The meeting in the grove this morning was addressed by Prof. Wm. Denton, who took for his subject: "The Pocasset Tragedy, the Legitmate fruit of Christianity." In expressing the opinion that Freeman firmly believed his crime was ordered and sanctioned by Jehovah, the speaker said no Christian can reject this Jehovah and His mighty deeds. He is the God of Beecher and Talmage, of Moody and Comstock, and he is the God of Freeman as He was the God of Abraham and the Canaanites, who preceded him. The Lord tells Hosea to commit fornication and practice adultery, and, like Freeman, he never questioned the propriety or the right of what God commended. He hires prostitutes, bribes an adulteress to live with him, then writes a book and tells the whole world what he has done, as Freeman called in his neighbors to tell them of the deed he had committed. Strange to say, instead of the disgust which Hosea's deed would naturally excite in an unpolluted soul here in intelligent America, ministers read this record of obscenity and infatuation, and call it the Word of God, and the man who refuses to hear to this indecent idol is denounced an infidel. If wrong is right, then God does it, or commands it to be done. If crime is virtue, a devil might be as good a God as any. All that we need is omnipotent power, and this is just what the doctrine has led men to believe. It has put monsters, as heartless as millstones, on the throne of the universe. He hears the wail of billions of damned souls as they rise from the infernal pit like the roar of the tempest, and laughs at their calamity as He listens complacently to the adulations of saints who have been bathed in the blood of His Son. That people have not become demons by the preaching of such doctrine is because humanity is vastly superior to orthodox Christianity, based on the brutality of the past. When it overpowers humanity, as it did in the case of Freeman, it shocks even Christians to see the fruit of the tree that their fathers planted, and that they have watered and are assiduously cultivating. What wonder that the religions established for the worship of such a blood-loving monster as the God of the Bible is represented, should be bloody religions, and believers in them guilty of bloody deeds? It was written by men largely imbued with a barbarous spirit in a cruel age, and it is utterly unsuited to the more cultivated and moral time in which we live.

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

"We have only to attempt to realize it, and its horrible, as well as incongruous, character becomes apparent. What kind of fountain can it be, whose only supply is the veins of man? But suppose the supply is sufficient, we have a fountain spouting blood, the sight of which would drive away every refined and sensible person at once. Around this gory fountain are black-robed priests of Jehovah, plunging in filthy sinners, that they may be cleansed. Such hymns as these, sung in our popular churches, keep constantly alive the idea of of a God, who is gratified by bloody sacrifices, and who might be expected; therefore, to command a man to kill his child. In conclusion, the speaker said when Freeman is tried Christianity and Judaism will be tried with him. Soon angry Gods and tormenting devils shall no longer haunt the world, for the sun of science shall drive away the black night of superstition, and scientific religion shall overspread the earth."

The morning exercises closed with singing. In the afternoon Cephas B. Lynn gave a stirring address upon the "Superstitions of Modern Spiritualism." All honor brave Cephas, for the more than the heroic courage and to the noble band of inspirers in the Spirit-world for this masterly effort. But what a hornet's nest you have stirred up among the tricksters and camp followers. Go on, Cephas, with the scalpel. The speaker in substance said:

"I propose to speak against the superstitions of modern Spiritualism. We sadly need the organic unity that prevails in the Christian churches. I believe that there is a progressive movement among modern Spiritualists to recognize the glory of a practical religion in Spiritualism, and in speaking of mediumship, I would not say aught against 'true mediumship,' but we need the application of the scalpel of criticism; but as Spiritualists are we not wedded to the séance and ghosts? We know the influence of Spiritualism in the world of thought, for some of the best thinkers of the age have become believers, but among us, have we not had enough of mutual admiration? Let us now have philosophy, precision, method; let us take the part of students, and we can advance. Napoleon said it was easy to be charitable, but hard to be just. We are asked, and are asking, What of the outcome of Spiritualism? The fact of spirit communion is nothing new, but a fact in the history of all the ages. We revere what the true scientist has to say, for he deals with hard facts. We must invite the scholar, the clergyman and the freethinker to our platforms. At first the clergy condemned Spiritualism as diabolism, but now many of them recognize it and preach it—especially Charles Beecher and the Rev Dr. Thomas, of Chicago, who, I hope, may be invited to speak at this camp-meeting next year.

"Spiritualism means fraternity with the best thought of the age, and such men as Abbott and Underwood should be welcomed to this platform Robert Ingersoll, the American Bishop of Modern Heretics, says we cannot tell what modern rationalism may bring forth, but even he, when standing by the bedside of all that was mortal of his dying brother, heard him say in a moment of returning reason, 'I am growing better.' And he may then have got glimpses of the eternal world. Hope speaks for this, and it may be true of our sainted dead.

"Some Spiritualists say that the realm of causation is in the Spirit-world. If this be so, it reduces us to so many mere machines; but Spiritualists differ as to the locality of the Spirit-world—some locate it in the far-off Milky Way, others near to the earth. Emerson has a different view. He says that there is no Spirit-world outside of nature. Then, again, many Spiritualists believe the raps are produced by machines invented by a hierarchy of spirits, under the lead of Ben Franklin. Then, again, there is a blind submission and belief in spirit communications. These must abide by the judgment of science. If you would talk to spirits as you would to men, then will your communications from them be judged by the standard of reason and common sense. What do you know of the laws of mediumship. You answer, nothing. After twenty-five years of phenomena there should be scientific societies all over our land, to employ mediums, and pay them, so that this law could be investigated and understood, and what belongs to spirit sifted out from magnetism, biology and psychometry. Our English Spiritualists are far ahead of us in this matter, and doing things altogether differently. All honor to Varley, Crookes, Stainton Moses, and others. Spiritualism on its philosophical side is the religion of all the ages, and we must give it our best thoughts and noblest aspirations, and finally, after this, we must guard against clannishness. We want to take into the séance room the philosophy and keen, critical research of the English scientists, and learn the laws by which these occult forces of the universe are developed, and thereby understand the laws of mediumship.

"Egotism is the next evil to be banished. Such teachers and thinkers as Channing and Parker prepared the way, that this unfoldment of modern Spiritualism could be accepted? What are we doing for the Church of the Future? What are you doing in your home circle, for that is the church of the ever-living God, eternal in the heavens. The secret of the success of modern Spiritualism, is that it corroborates the instincts of your own souls, and I am sorry that the great fact of God in the soul has been lost sight of. Progress is what we believe, and in God's own time, we shall round out into a divine manhood, and we shall honor the great creative power of the universe."

Six thousand would be a moderate estimate of those who listened to this masterly discourse, there being at least ten thousand on the ground.

In the evening, the writer by special request conducted a conference in the grove on the plan of the Brooklyn Conference. We were favored with singing by the choir, and Mrs. Jennie Hagen, a young medium from Vermont, a remarkable improvisatrice, improvised from several subjects selected by the audience. One subject was, "Your work and Mine." The writer explained the method of the Brooklyn Conference, when Henry J. Newton, President of the New-York Society of Spiritualists, gave the opening address, and was followed by Mrs. Abby Burnham, Mr. D. H. Hendee, of Portland, Oregon; Mrs. Morse, of Michigan; Fred Haslam, of Brooklyn; Prof. Denton; D. Jones, publisher of *Olive Branch*, Utica, N. Y., and Mrs. Shepard, of Brooklyn, N. Y. An audience of fifteen hundred listened very quietly and attentively, and it is hoped that some seeds may have been sown that will bring forth fruit in the near future.

Monday is usually an "off day." Colonel Kase of Philadelphia, related the oft-told and oft-published fact as to how President Lincoln was influenced to sign the Emancipation Proclamation, followed by Mrs. Morse, Mrs. Shephard and Mrs. Sarah Byrnes Snow. The later part partook of discussion as to education, some of the speakers taking the ground that between education of the schools and the education of mediums and speakers by spiritual influence, the latter was preferable. In the afternoon, A. A. Wheelock gave a short address on the importance of culture for mediums and public speakers, urging upon all the importance of more knowledge and strength in all directions, and he said he was very glad, yesterday, to hear Cephas B. Lynn utter such healthy criticism of Spiritualists from the platform.

Mr. Wheelock's lecture was interrupted by the rain. An old Spiritualist who has often heard this speaker, said that he had grown more in the last five years than any other one who had spoken here. Lecture committees and societies should bear this in mind in their list of speakers for the fall and winter months. A gentle rain in the afternoon gave an opportunity for social visits among this tented city of the woods. In the evening a concert in the Hall and dancing among the younger people closed the day.

The managers of the camp-meeting to be held at Schroon Lake, New York, are on the ground. Frank Baxter, Cephas B. Lynn, E. V. Wilson, Mrs. Abby Burnham, H. B. Storer, Mrs. Nellie J. Brigham, Capt. H. H. Brown, A. A. Wheelock, and Mrs. H. Morse, of New Boston, Mass., are among the speakers secured. Henry J. Newton, of New York City, is the president of this association; he is a gentleman of large executive ability, which insures its success. All the friends who can go will have a pleasant and profitable time.

That veteran medium and lecturer, E. V. Wilson, has given yeoman service in his tent by his morning conferences, and test séances in the evening. I believe that he has given some twenty-five of the latter. He stated on Saturday, that fifteen materialists had come to him and acknowledged their conversion to a belief in an immortal life through tests given in these séances. A brother of one of those persons came to Mr. W., and said, "I want to thank you for what you have done. My brother has always been a materialist and the public tests you gave him of spirit presence, has convinced him of an immortal life. Though all had been dark to him before, (several times he has been on the point of committing suicide) he went home one of the happiest beings because of the new faith in his soul—immortality.

S. B. Nichols.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. Peebles lectures in Ohio during the month of September.

A. A. Wheelock will lecture in Stafford, Conn., during October.

Mrs. S. A. Byrnes will speak in Philadelphia during September.

Dr. J. K. Bailey spoke at Olin, Ia., Sept. 1st; at Bertram, Sunday Sept. 7.

J. Frank Baxter will address the assemblage at Schroon Lake, N. Y., the last Sunday in September.

Mrs. N. D. Miller, materializing medium, late of Memphis, Tenn., is now located in Denver, Col.

After Nov. 1st, Dr. Jack, of Haverhill, Mass., can be visited at the Sherman House, Boston, the first three days of each week.

J. O. Barrett, the well-known lecturer on Spiritualism, is again ready to answer calls to lecture. Address him at Glen Beulah, Wis.

C. B. Lynn will speak in Orange, Mass., during October; in Troy, N. Y., during November; and in Springfield, Mass., during December.

Mr. Bronson Murray called on us last week *en route* for his home in New York city. He thinks of visiting Onset Grove before the season closes.

Mrs. Jennie S. Rudd, for sometime the principal medium for the message department of our Boston cotemporary, has resigned her position.

Levi Lewis writes that "the Basket Meeting at Rasinville, Michigan, was a success. Prof. Lyon, Dr. Sherman, the author of several important works, M. O. Smith and Mr. Palmer, were the speakers for the occasion.

Mrs. M. A. Johnson, artist, has removed to Milwaukee, Wisconsin, where she will assist her daughter in carrying on an art school and in portrait painting, in Follensby's block, Wisconsin street, which will be her post-office address.

Dr. Wakefield, of Bloomington, enlivened our office with his genial presence last week having just returned from an extended tour through California and Oregon, stopping at the famous mining camp at Leadville, on his way home.

Major Thomas Gales Forster, is once more on his native heath. A telegram from him last week reports his safe arrival at Philadelphia after a rough voyage. We shall hope soon to see this veteran and hear of his European experiences.

Elder Eads, a Shaker, reviews the lecture of Col. Ingersoll on the "Mistakes of Moses," in the Louisville (Ky.) *Courier-Journal*. He claims that Moses did not make the mistakes attributed to him. He considers the Bible an excellent book when rightly interpreted.

Mrs. S. Gibb speaks in high terms of S. J. Dickson, magnetic healer. He cured her when all other means had failed. She says: "A lady having an ovarian tumor, sciatica and slight paralysis, was cured by him, the tumor was entirely removed, not a vestige of it remaining."

The Pocasset Tragedy, the legitimate fruit of Christianity (a discourse by William Denton,) is the title of a little thirty-three page pamphlet just come to hand. Prof. Denton handles the subject in his characteristic style, which all who have heard him lecture or are familiar with his writings, know to be clear, trenchant and vigorous.

Geo. Jacob Holyoake, the distinguished Free Thinker and friend of the laboring people of England, who has just arrived in this country, will be present and address the Free Thinkers' National Convention at Chautauqua Lake, N. Y.

Mrs. R. Shepard will start on a tour west, October first, and will answer calls to lecture on her way to Minneapolis, Minn. All communications must be addressed to 1577 Atlantic Avenue, Brooklyn, N. Y. Those wishing her services will write early in September, that arrangements may be made.

The Independent Age gives a full report of the proceedings of the Alliance, Ohio, Independent Christian Convention, held at that place recently. Prof. J. R. Buchanan, Dr. J. M. Peebles, Dr. Samuel Watson, Parker Pillsbury, A. J. Fishback, and other prominent speakers, were present.

Mrs. R. Shepard, a prominent lecturer, writes:

"I am glad you have made the subscription price of the Journal so low that it is possible now for even the poorest to avail themselves of the privilege of having in their homes a truly first class spiritualistic paper, and hope you may be blessed with an increasing subscription list, that will at least in part compensate you for the sacrifice made.

It is anticipated that the Schroon Lake (N. Y.) Camp Meeting will be a great success. The following eminent speakers have been written to with reference to attending the meeting: Mrs. Nellie T. Brigham, Abby N. Burnham, Mrs. Cora Richmond, Prof. Wm. Denton, Hon. J. M. Peebles, Prof. S. B. Brittan, Prof. J. R. Buchanan, Dr. H. B. Storer, J. F. Baxter, C. B. Lynn, Capt. H. H. Brown, Mrs. Nettie M. Fox, and others.

D. P. Kayner, M. D., Clairvoyant Physician and lecturer, has returned from Geneva Lake to Chicago, and has taken Room 52, Merchant's Building, on the same floor with the Religio-Philosophical Journal. Besides being thoroughly educated in medicine, Dr. Kayner ranks as one of our most successful clairvoyant and magnetic healers.

The Nashville Camp-meeting.

The last days of August were most delightfully spent by the editor and his family in attendance at the semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists. Old friendships were renewed and many new ones formed. All seemed to enjoy the meeting despite the intense heat and clouds of dust. The importance of these large meetings in creating a deeper interest in the cause, and bringing knowledge of Spiritualism to the thousands who otherwise would know nothing of it, can hardly be over estimated. A still greater benefit is, that they bring together the working elements in the movement, and the friction wears off the asperities arising from widely divergent opinions, and causes a unity of feeling otherwise unobtainable. A scheme is on foot looking to the establishment of a permanent camp ground, at some eligible point in Michigan; the matter is in the hands of an able and energetic committee, who will no doubt push it to an early consummation. As the secretary of the Nashville meeting will no doubt send in a report, we forbear further mention of it at this time.

Henry Slade's Sex.

Some unscrupulous wag, in order to amuse himself, and see with what avidity the foolish opponents of Spiritualism would absorb or gulp down an improbable or untruthful narration, gave an account in the Pittsburgh *Telegraph*, of the astounding discovery being made that the distinguished medium, Henry Slade, was a veritable woman! This startling revelation was first brought to light, it is said, on the steamer in which he took passage from Australia to San Francisco, Cal.

The unrepentant wag who first started this story, has had his ambition satisfied, no doubt, and has learned another lesson on the credulity of human nature among the opponents of Spiritualism, for like young eaglets they opened their mouths, swallowed all he said, and believed it, too, thus giving them additional evidence that Spiritualism is corrupt—very corrupt! Perhaps no other article furnished by any punster, has been more generally copied by the press, and all our orthodox neighbors,—"their sisters, their cousins and their aunts," whenever they see this distinguished medium, will wonder at the appearance of his masculine features, fine mustache and manly bearing.

The *Minneapolis Times* informs its readers that on the 17th ult., the Rev. Mr. Sample "gave modern Spiritualism a scathing rebuke." This is the same gentleman who spoke disrespectfully of the Equator, and is now preparing a discourse against the North Pole. We are of opinion that both the Equator and the North Pole will hold their own notwithstanding; also that the Spirit-world will not be annihilated by the reverend gentleman's invectives. He is a representative of a past era, and should have been a cotemporary of Cotton Mather. The *Times* tells us there "can be but little doubt that modern sorcery, etc., come from the evil one." It is pleasant to find one who can speak authoritatively on the subject.

Quarterly Meeting.

The Spiritualists of Western New York will hold their next Quarterly Meeting at Lockport, on Saturday and Sunday, Sept. 13th and 14th. Mrs. H. L. Watson and others are expected to be present.

By Order of the Committee.

Lockport, N. Y., Aug 26th, 1879

The L. L. Congress and Free Thinkers' Convention—R. R. Rates and Hotel Rates.

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinker's Convention at Chautauqua Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States. Hotel accommodations can be procured at Cincinnati for from $1 to $4.50 per day. At Chautauqua Lake Convention for from 50c. to $2 per day.

H. L. Green, Secretary.

◆

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism will be in attendance.

H. L. Green, Sec'y.

◆

The Northern Wisconsin Spiritual Conference,

will convene in Omro, Wis., Sept. 26th, 27th and 28th, 1879. Dr. James M. Peebles is engaged for the occasion. Other speakers will be in attendance. All Liberalists are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected.

Wm. H. Lockwood, President.
Dr. J. C. Phillips, Secretary.

Omro, Aug. 20, 1879.

◆

Brooklyn Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 398 Fulton st., every Saturday evening at 7½ o'clock.—S. B. Nichols, Chairman; Executive Committee: Judge P. P. Good, (chairman) F. Haslem, and Mrs. J. L. Martin; Treasurer, Capt. J. L. Martin.

Saturday evening, Sept 6th: Spirit Communion, an address by Henry Kiddle, Esq., Supt. N. Y. City Public Schools.

Sept. 13th: "The Inward Voice," an address by Dr. W. B. Atkinson, New York.

Sept. 20th: "A Step Forward, Can we Take It?" an address by D. M. Cole, late deacon of Gethsemane Baptist Church.

Sept. 27th: Short three minute speeches by members of Conference—Experiences.

The regular address each evening occupies thirty minutes, followed by ten minute addresses by members of Conference.

BENSON'S CAPCINE POROUS-PLASTER

FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For **Lame and Weak Back**, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 cts. 26 16 27

NEW RICH BLOOD

Parsons' Purgative Pills make New, Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Bangor, Me. 26 20 28 19

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Offices—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	†7:00 a m
9:15 p m†	Sioux City and Yankton Express	†6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	†6:30 a m
8:45 p m*	Sterling Express	*11:00 a m

Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:30 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m *7:00 p m
6:15 p m*	Junction Passenger	*9:15 a m

Note.—On the Galena Division a Sunday passenger train will leave Elgin at 7:30 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

8:00 a m*	Milwaukee Fast Mail	*4:00 p m
8:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	‡3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

11:30 a m*	Lake Forest Passenger	2:20 p m
4:10 p m*	Kenosha Passenger	*8:00 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*9:20 a m
6:15 p m*	Lake Forest Passenger	*7:25 a m
11:00 p m*	Highland Park Passenger	*10:00 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

9:30 a m*	Green Bay Express	*4:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*8:05 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:30 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m‡	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m‡	LaCrosse Express	‡7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m‡	Winona and New Ulm	‡7:00 a m
9:00 p m‡	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
7:50 a m	Davenport Express	7:05 p m
10:30 a m	Omaha Express	3:40 p m
10:30 a m	Leavenworth and Atchison Express	3:40 p m
5:00 p m	Peru Accommodation	10:10 a m
10:00 p m	Night Express	6:30 a m

BLUE ISLAND ACCOMMODATION.

6:55 a m	Accommodation	5:40 a m
9:00 a m	Accommodation	7:45 a m
12:30 p m	Accommodation	9:10 a m
4:15 p m	Accommodation	1:30 p m
6:15 p m	Accommodation	4:40 p m
7:10 p m	Accommodation	6:30 p m
11:30 p m*	Accommodation	*11:00 p m
1:15 p m†	Accommodation	†10:05 a m

*Saturdays and Thursdays only.
†Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 121 Randolph street.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:00 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:00 p m
9:00 a m*	Mobile and New Orleans Express	*7:00 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:00 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:00 a m
9:00 a m*	Chicago and Paducah R. R. Express	3:30 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:30 p m
5:00 p m*	Joliet and Dwight Accommodation	9:10 a m

J. C. McMullin, General Manager.
James Charlton, General Passenger Agent.

Explanations of References.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. ‖Except Saturdays and Sundays. ¶Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.

HARMONIAL PHILOSOPHY

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVII. | Entered at the postoffice at Chicago, Ill., as second class matter. | CHICAGO, SEPTEMBER 20, 1879. | $2.50 In Advance. Single Copies Five Cents. | NO. 3

"THE TERRE HAUTE MECCA OF MARVELS"!!

Reasons Why Accounts of the Same Have Not Appeared in the Religio-Philosophical Journal, With Voluminous Evidence Showing the Character of the Manifestations there.

For several years there have been coming into our office, accounts of the phenomena occurring at Terre Haute, Indiana, in the presence of Mrs. Annie Stewart and Laura Morgan. Some of these narratives were very marvelous indeed, giving startling details of the materialization of Jesus Christ, the Virgin Mary, Washington and other historical characters, and strongly endorsing the genuineness of the phenomena as of spirit origin. Other accounts, and by *far* the largest number, have denounced the manifestations as the grossest fraud. We have had opposing accounts of the same séance from apparently equally credible sources. Owing to these circumstances, together with the fact that the manifestations referred to from time to time, occurred under conditions rendering fraud easy, we have steadily declined to notice them.

Desiring to get at the bottom facts if possible, and to give the readers of the JOURNAL reliable and accurate information we determined last year to see what could be done. The following correspondence then took place:

CHICAGO, October 4th, 1878.

Dr. Allen Pence—Dear Sir:—I am constantly in receipt of conflicting and irreconcilable testimony from those who have witnessed the manifestations in the presence of Mrs. Stewart. I desire to do exact justice to the medium and the public. In pursuance of this policy, I would like to send a reporter to Terre Haute, to make a careful report for the RELIGIO-PHILOSOPHICAL JOURNAL, provided I have the approbation of your committee and the medium in the undertaking.

I will send a man who has been a Spiritualist for thirty years, and in whose report those interested will place unusual confidence.

The gentleman whom I shall send will be instructed to pay for all the seances he attends. I only ask that you will afford him such facilities and reasonable test conditions as shall enable him to make a report possessing scientific value.

Awaiting your decision and reply, I am

Yours truly, JNO. C. BUNDY.

TERRE HAUTE, IND., Oct. 6th, 1878.

Col. Bundy—Dear Sir:—In reply to yours of the 4th inst., the associate committee, Messrs. Hook and Conner, authorize me to say that your reporter (should you send one) will receive in the seance room the same welcome and courtesy extended to all who make themselves worthy of our consideration. Should he on examination have the ability to answer satisfactorily the questions in our catechism, he will be favored with any test conditions demanded of our mediums, Annie Stewart and Miss Laura Morgan, and our co-operation will be freely extended in granting and procuring to him every possible opportunity to test, witness and investigate the wonderful phenomena which are constantly occuring in their presence.

The questions can be readily and correctly answered to our entire satisfaction by any one versed in the laws and conditions governing spirit materialization. Those not conversant with these laws and conditions, are not in our opinion qualified to decide on the merits or demerits of any medium. His being an old Spiritualist does not exempt him from the ordeal of an examination before taking charge of the mediums.

Yours for the right and for the protection of all true and genuine mediums. ALLEN PENCE.

CHICAGO, Oct. 7, 1878.

Allen Pence, M. D., Terre Haute, Ind.—Dear Sir:—Yours of yesterday is before me and contents noted.

Will you kindly furnish me with a list of the questions you wish to propound to my reporter, before giving him the necessary facilities asked for?

I do not wish to be put to the expense of sending a man to you who can not pass your "ordeal" and when I know what you require, I will be able to act understandingly. Respectfully, JNO. C. BUNDY.

TERRE HAUTE, Oct. 9th, 1878.

Col. Bundy—Dear Sir:—In reply to yours of the 7th inst., asking for a list of the questions, we wish to propound to your reporter, I shall be concise, but as comprehensive as limited space will allow. To anticipate, draw arguments therefrom to reach conclusions, would require more space than I care to use, and probably more time to read it than you care to devote. The questions would be governed by the status of your reporter, and the character of the tests demanded. Should his expectancy over-reach mediumistic power, it would be folly to subject the medium to his dictation. There are certain conditions under which the medium should not be required to give all the power that might be used to produce manifestations; for instance, suppose a rope test should be demanded with the fastening around the neck and the fastening the outside of the cabinet—this test was given by request of a former reporter for the JOURNAL, whose statements, as your readers may remember, were favorable to the medium; though the seance was limited to but two materializations—it could not under the conditions be safely extended to produce more, although the medium's power was not exhausted, for the reason that at the close of an exhaustive seance the medium is liable to fall in a fainting and unconscious condition—the result in such a catastrophe—in a closed cabinet with a rope around the neck, can be more easily surmised than described. One or two full and distinct forms appearing under the fraud proof conditions, to the discriminating and intelligent investigator, who intends to be reasonable, just and fair, is sufficient, and they ask for no more; but the prejudiced and those ignorant of spirit control are not satisfied unless the usual number, six or ten forms are produced, and the chances are that they would still insist on additional proofs and finally never would get enough to satisfy them—to such minds it would be useless to grant the seance. We would, however, in any case of over expectancy on the part of your reporter or that of any investigator, offer explanations, and if he or they accept our version, satisfactory results may be reached.

Your reporter will find us in every position taken, courteous and reasonable. Should he in his characteristics prove the same, a good time may be expected; but let it be known in advance that we do not truckle to the caprice of any one, be he layman, priest or reporter for the JOURNAL, or any other man. We can afford to be independent; our mediums have powers sufficient to convince, and are daily convincing, those who are reasonable and not blinded by prejudice; for the unreasonable and prejudiced, we have but little sympathy and no time to fool away.

We treat all deserving persons who attend the seances, with civility and proper decorum. We have no prejudices against reporters, who on the contrary, when found deserving are freely granted special favors, but we ask for none in return. Any report from them, favorable or unfavorable, can do us or our mediums but little good or damage; they have progressed beyond the power of any reporter to drown them out or snow them under. To be short but not insolent, we say to reporters and all others who are over officious, and wish it to be distinctly understood at the beginning of their investigation, *that we hold the guiding oar and float the boat in the direction we want it to go*; those who don't wish to get on board, can remain on shore.

Finally and lastly, we admire your independent stand as editor and conductor of a JOURNAL devoted to the spiritual philosophy, in decrying and condemning mediums: possibly you will ours in sustaining and protecting them; but we regret that we can't say as much for your discretion. Should you, which is possible, condemn us for our independence in conducting seances and demanding of investigators that justice shall be done and the mediums protected, we shall offer no complaints, but still remain yours for the right.

ALLEN PENCE.

P. S.—Miss Laura Morgan has reached a position in her developments surpassing our most sanguine expectations. A. P.

Finding that the "catechism" could be mastered by our agent in this affair, we, in due time, dispatched him to Terre Haute, provided with the following letter of introduction:

CHICAGO, Nov. 20th, 1878.

Dr. Allen Pence, Terre Haute, Ind.—Dear Sir:—Allow me to introduce to you Dr. D. P. Kayner, who comes to you as special correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL, to witness the manifestations in your city. Allow me to ask for him your cordial aid in his task. He will explain to you and your associates more fully our position, and I trust your views and ours will accord. Fraternally yours,

JNO. C. BUNDY.

When Dr. Kayner's final report was submitted for our inspection we gave the whole subject careful study, and decided it was not, in view of the evidence favorable to the mediums offered by others, sufficiently conclusive to establish their true status. Desiring to avoid all premature action and to do full justice both to the mediums and to our subscribers, thus conserving the best interests of Spiritualism, we filed away the report and awaited the course of events.

Having since received from various trustworthy sources an immense mass of testimony, we now believe it to be our duty to give a portion of it to the public, together with so much of Dr. Kayner's report as is essential. It will be seen that we devote much space to the subject, but not more, than the grave importance of the case demands. We ask our readers to give it a careful, candid, unprejudiced perusal.

When the most traveled Spiritualist living, an ex-reverend, who has by his superior abilities progressed from the narrow and bigoted creed of an orthodox sect, first into Universalism and then into Spiritualism, and who has all his life been familiar with spiritual things, pronounces the conditions observed at Laura Morgan's "test conditions," and by the strongest implication leads the reader to suppose that he accepted the Jesus materialization at Mrs. Stewart's as genuine (see Dr. Peebles' full page narrative in the *Banner* of July 12th) it would indeed appear to be time that the public should have all the facts and have them too, not through unfriendly sources, but through a leading Spiritualist paper, one which never shrinks from telling the whole truth no matter what the result may be. Dr. Peebles and the other reverend gentleman who have backed up his statements, together with our good old Episcopal friend, Mr. B. T. Young, are all no doubt as earnestly seeking the truth as is the JOURNAL and should it hereafter prove that some of the heavenly visions they beheld at Terre Haute were purely subjective, the result of inherited and acquired tendencies and the psychological power of their Pence Hall environment, they will, we feel sure, hasten to acknowledge it.

Dr. Kayner's Report.

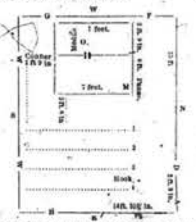
I reached Terre Haute on the morning of Nov. 22nd. After breakfast I visited Dr. Pence at his drug store, and handed him Col. Bundy's letter of introduction. He took it, glanced at the printed card upon the envelope, and with the exclamation, "Humph, you are from the RELIGIO-PHILOSOPHICAL JOURNAL office," threw it down upon the counter unopened.

After attending to the affairs of the store for a while, during which time I remained quietly awaiting his action, he very brusquely asked me to go into his office. There I found the rest of the committee—Messrs. Hook and Conner. Dr. Pence said, "These are the balance of our committee—this is Mr. Hook, and this Mr. Conner—I haven't learned your name yet." I replied: No, but had you read the letter of introduction I handed you from Col. Bundy you would have learned my name. I am Dr. Kayner. Dr. Pence replied, "I think I have seen your name in our papers frequently." I said: My name has often appeared, as I have written for most of the spiritual papers and have been before the world as a lecturer and clairvoyant physician since 1850.

He then went out and got Col. Bundy's letter and read it, after which the committee inquired what I wanted. I told them at present I had no requests to make—no conditions to offer; I wanted them to take their own course and show me the best they could. I said, I have not come here to smell fraud and I sincerely hope I shall not find it. I want something that will enable me to say I KNOW there are full form materializations of spirits occurring in the presence of your mediums; if possible, give me that evidence. I am prepared to pay as others pay and shall await your pleasure.

After a time I was conducted to the séance-room, which is over a part of the drug store and allowed to make a searching investigation of the cabinet and the surroundings.

Friday evening, Nov. 22nd, I first attended Mrs. Stewart's séance at Pence Hall, Terre Haute, Ind. The séance room is 24 ft. 3½ in. x 14 ft. 10½ in., having three ways of entrance; one at the northeast corner, from the main entrance marked A, the second at the south east corner, from the store below marked B and the third at the southwest corner leading by private stairway from the hall above marked G. Besides these three doors there are two more opening into the room — F at the northwest corner leading to a sleeping room and wardrobe and D opening between this and the main entrance from a suit of rooms occupied by Mrs. Stewart. The diagram appended here will show the positions more clearly.



The cabinet is a paneled box with two doors, one about four feet wide and the other about two feet nine inches. Its dimension, seven feet front by about seven feet in hight and three feet nine inches in depth, raised on trestles eighteen inches from the floor. In front of this is a platform of the same width as the cabinet and nearly the same hight as its floor, extending six feet in front of the cabinet. The first seat in front is two feet six inches from the platform. The side seat on the south of platform is one foot nine inches. The seats are raised as they go back and are about two feet nine inches apart. At O, in the diagram, is a register opening through the floor of the cabinet 13½ x 10 inches. This passes down in box two feet and nine inches, dropping between the joists and passes out through the south wall and is continued down on the outside of the wall to within seven feet of the ground. This spout outside the wall is 8x9 inches inside and is used as a ventilator. At the top near the back and about the center of the cabinet is another opening with circular elbows so arranged as to wind around to the back of the cabinet. The cabinet does not stand exactly square with the wall, the corner at F standing out two or three inches more from the wall than the one at G. The reason for this will be seen as we proceed. One of the committee always sits at the end of the seat on the south side nearest the cabinet. Dr. Pence sits at the N. E. corner of the platform with the music box and the light-pull under his control. New investigators and all whom they have any suspicions of, are sandwiched between the committee and the regular attendants, so as to be kept under constant surveillance. Mrs. Stewart comes in from the room at D or A, and steps upon the platform and is announced by Dr. Pence as "Mrs. Stewart, Ladies and Gentlemen." She stands for a moment in a half-hesitating manner, steps into the cabinet and closes the door. She passes no ordeal of examination to see that she does not carry with her the materials with which to "make up" all the forms that are presented. In fact she seems to have more clothing on than would be necessary for comfort. After the medium takes her seat in the cabinet, Dr. Pence starts the music-box and in from six to ten minutes, "Minnie, the medium's control," commences to talk with Mr. Hook or some one of the committee, something like this: "You fellers ain't going to get much of a show to-night, medium's most dead. (The medium had a cold.) We can't make up any fellers to-night." Hook answers: "O pshaw! Minnie, you are foolin'. Here's some black candy for your medium." "Minnie" holds out the medium's hand and takes the candy. After a time in which with a variety of exclamations and witticisms from "Minnie," she exclaims petulently: "O pshaw! We can't hardly make any fellers up."

About this time the doors of the cabinet begin to open, swinging a little, then closing, as if feeling of the light and testing its effect upon the interior of the cabinet, or admitting it in order to see the position and effect of the "make-up"—no form as yet appearing.—If the doors are closed for a minute, Dr. Pence desires to know if the light is too strong, and usually turns it down so low as to render it impossible for any one to distinguish clearly what is presented. The committee, however, can aid you out of all these difficulties, for they can see and tell you just what is coming or has come and explain all to their entire satisfaction.—

The foregoing description was the 1st scene at this my first séance, and with variations, I found it was repeated nightly.

After some little time had elapsed the south door of the cabinet was partly opened and then closed again; then both doors were opened a little, then the south door was again partly opened and a form was dimly seen and recognized by Mr. Conner as "George Powell," brother of the medium. Mr. Conner said: "George, here's an apple for you." He reached out and towards the side where Mr. Conner sat and took the apple. Dr. Pence, said, "George, here's a knife to pare your apple with." He again reached forward as if half afraid to step squarely out and took the knife, pared the apple and ate it; handing the knife back to Dr. Pence with a polite "thank you."

Shortly after George had retired another form appeared which was recognized by Dr. Pence, and he was called up to the cabinet; when, after a few moments whispering he gave his arm to the spirit, who walked out upon the platform with him and was introduced as his wife, Elizabeth Pence, who passed over some thirty years ago. "She had come to him through this medium once in two weeks for a long time. He fully identifies her, and if any link in memory's chain was missing, the picture he received through Mrs. Stewart's mediumship day before yesterday would complete the identification." His present wife was called up on the platform and the two Mrs. Pences conferred together. After the spirit retired to the cabinet, Minnie said, "Didn't you chaps expect to see a big fight when the two squaws came together? Mrs. Pence, 2nd, replied, "No Minnie, I'm too good a mormon for that."

Another form, recognized and introduced by J. Q. A. Floyd, as his sister who died in Oxford, Ohio, a year ago, next came to the door of the cabinet. After this, a form appearing taller, purporting to be Minnie, the control of Mrs. Stewart, came out and measured hight with Mr. Conner; she was nearly six feet in hight. She then stepped back into the cabinet, partly shut the door and commenced going down until her head was just above the floor of the cabinet. This is called "dematerializing",—or "gaining strength," when the form again appears at its full hight. After gaining strength Minnie swung open both doors of the cabinet and showed what purported to be the medium seated in the chair. The same thing was done by Mrs. Pence, Miss Floyd and George Powell. One of the committee asked George if he could not have the medium ring the bell. The bell was then shaken and rung by a peculiar mechanical movement made by the object in the chair where the medium was supposed to be sitting.

After this, "White Fawn" came to Mr. Gile, embraced him, and after shaking hands all around, went down under the floor. We were then regaled with a sound like a child playing with a castor, and were told by Dr. Pence that George had gone down under the cabinet and was playing with one of the castors; after which he again appeared and took some bouquets and dematerialized them. I may as well here state that later on in my investigation some light seemed cast on this by the following incident.

After a private séance, where "George" had been unusually active with the castor, Mrs. Stewart went directly into the gallery into which I soon entered and on taking up a book near where Mrs. Stewart had just been, I found a loose castor which looked as though it had been worn by much handling. After examining it and laying it down, Mrs. Stewart's little boy picked it up and commenced twirling it, and it sounded as natural as when "George" was amusing us with it in the séance room.

Mr. Conant, who keeps a boarding house in the interests of the committee, had a sister who died two years before, materialize, and sing with him. This closed the first séance.

Letters were sent to the JOURNAL as reports on the dates given, representing the matter just as it was going on, from which I make the following extracts:

Nov. 27th, 1878. Private Séance. Present, Conner, Hook, Pence. The light was such that at a distance of eight or ten feet it would defy any one with ordinary eye sight to tell a dummy from a real person. * * Two forms were shown purporting to be the medium and "Belle Purvis"—Belle slapping the medium's face and then her own. The face-slapping sounded all right when Belle struck her own face, but when she struck the medium's it was a dull flat sound. Belle also seemed to hold up the tottering form. * * * After a time "Dr. Brock" put in an appearance. I was by Dr. Pence's request called up to feel the pulse—at first could not find any, but discovered it at last. The circulation in the radial artery was stopped—the ulnar artery beat regularly. I said, "Minnie," that was a pretty good trick but you could not catch me on anatomy in that way.

November 28th. * * * I have tried to get all the points settled so as to speak definitely when I do speak.

When I ask for evidence that will furnish *positive knowledge*, Dr. Pence says: "While he is convinced, it is what it purports to be, he cannot swear to it—he cannot say he knows he has seen spirits, but would say he believed he had. No one of the committee has ever touched the medium when a form was in sight. * * * Have had one séance with Laura Morgan, but she says is too sick to give any more sittings at present.

2nd letter, November 28th. * * I said to the committee to day, I have as yet received nothing that will enable me to say, I know materialization of full spirit forms does take place here. Give me irrefragible proof of that and I can go home happy. I put a series of questions to them and took their answers—these I enclose to you. * *

10 A. M., November 29th—Private Séance. —Light at first, and then light turned down so low I could not see my hand when moving it before my face; gradually, however, as the eyes became accustomed to the darkness the form of the cabinet appeared. At no time during the séance was there light enough to enable me to see time on my watch with glasses except by use of a magnifier. The "medium's sister" first appeared showing a form in the chair representing the medium ringing a bell.

I asked to touch the medium if possible while the spirit was out in sight.

A form appearing to be dressed in male attire then took hold of my hand with both of his in plain sight, the form standing just inside the cabinet door, and I was directed to put my other hand down by the edge of the door, when it was touched three or four times. It seemed soft like a touch of flesh, more like a bare foot than a hand, however. "Minnie" said they had come next thing to what I had asked. I told her I hoped they would give it so plain I could say I knew there were two persons—the medium and a spirit at the same time. Dr. Pence said "they might not be able to do this all at once, but by getting a little here and a little there, and putting it all together, would enable me to come to pretty definite conclusions."

November 29th—Evening Séance. * * A tall spirit came for Conner—which he recognized as his brother "Eli"—introduced him to me and had him dematerialize before me. When "Eli Conner" dematerialized (?), while I was holding him by the hand, in shortening from the stilts, the black pants or dress caught on something, the right leg, was raised up and showed on it what looked in the dim light like a loose white drawer with ruffled band at the ankle.

Dr. Pence wanted "Minnie" to send out "*Louis*." Finally a form to represent a boy came out—or *rather* looked out, Dr. Pence having now turned the light down as low as it could be and see the cabinet. With the aid of glasses and magnifier I could scarcely make out the time on my watch. Conner gave "Louis" some candy—the door of the cabinet was shut, and "Minnie" said "Louis" didn't feel pleased about it for Conner hadn't given him but two pieces of candy. Conner apologized, saying that was all he had. "Louis" seemed satisfied and opened the door again. Conner wanted him to walk out on the platform with him, but he was afraid, said it would break down. Conner finally quieted his fears and the form moved just outside of the line of the cabinet. No feet nor legs were visible—it looked more like Mrs. Stewart on her knees than like a boy; the black outline went straight down to the platform, the movement was not that of a boy walking. This closed the séance. All from the boarding house, even Mr. Conant himself agreed they could see no evidence of its being a boy.

Mr. Conant repeated four or five times over, "he would a great deal rather 'Louis' would not have come at all than come as he did; he was not satisfied."

FACTS AND CONCLUSIONS.

Mrs. Stewart refuses to allow any examination of her person or clothing at her public séances; and at the private ones only *before* going into the cabinet, while the impenetrable darkness at the outset admits of the introduction, without fear of detection, of "traps" for tricks, and her refusal to be examined after the séance is over, an opportunity to carry them out of the cabinet about her person.

In the private séances the spirit purports to leave the cabinet with the door open and go into the back room, and while absent "Minnie" is said to talk through the medium in the cabinet. Some have supposed this was Mrs. Stewart talking through the wall back of the cabinet while represented by a "dummy" as seated in the chair—the spirit "George" being considered by them no other than the medium. I put this matter to a crucial test while in the séance room alone with the exception of a trusty friend. Seating him in front of the cabinet I went into the back room and shut the door. My voice could be heard through the wall but words could not be distinguished. I then opened the door to the hall above and talked in the closet under the stairway—still no natural sound. I then opened the door quickly, as "George" had done, pretended to step into the back room, stepped lightly back to the side of the cabinet and shut the door. I was now at the point where the cabinet stands furthest from the wall and near which the circular ventilating-pipe, curved like part of a snail shell, reaches over the top of the cabinet to this space. Talking here so as to get the right deflection from the wall the sounds were clear and distinct in the cabinet. The secret of "Minnie" talking through the medium in the cabinet while "George" was in the other room was now plain to my mind; and the reason why the cabinet was not set square with the wall together with the use of the ventilator were made apparent.

I also observed at the private séances that just before Mrs. Stewart took the seat in the cabinet some female, from her private

Continued on Eighth Page.

Lake Pleasant Camp Meeting.

(Continued from last week.)

On Tuesday, Aug. 27th, Dr. H. B. Storer, of Boston, was announced as the regular speaker, but when the time came he did not make his appearance, and at the last moment Cephas B. Lynn was called to take his place. He spoke upon the "Religious Outlook," showing that among Materialists, Liberal Christians, Brahmins and the more progressive of the orthodox teachers, there was an increasing desire to preach less dogma and more practical religion, and the speaker prophesied that in the near future there would be a coming together for interchange of views and opinions, which indicates peace and concord, for religion is not an intellectual effort but an emotion. Progress in religion is a rule of symbols from the gross to the higher, until we come to simple Theism. He continued, saying:

"In the early ages when men lived as wandering tribes, everything was unity. Spencer says that it is essential to destroy this unity as civilization advances. To illustrate: In human government first the absolute monarchy, then the limited monarchy like England, succeeded by a Republic like our own. So we have progressed from Monarchy to Republicanism in the State, and I apply this to progress in religion, and to a new religious environment, which is now gradually being unfolded. In the churches, the pews and the pulpits are honeycombed with infidelity; thousands do not come with us because they find a lack of unity. I hope a unanimity on this platform will never exist, for in such a case it means stagnation. All the hypercritical cant about public opinion is nothing; public opinion is a bug bear, the people are always ahead of it. I dislike a proselyting spirit. I say in the name of religious toleration, let proselyting alone. When people ask you to talk on Spiritualism, do so, and if you should affirm it, men and women will respect you. At the New England Association of Unitarians, Frothingham read a letter from a learned Brahmin, breathing progress and fraternity. Dean Stanley in the English church, is working for a progressive Episcopalism. Pere Hyacinth is working in Catholicism for progress and against celibacy. Emerson says that the spirit of God treads over humanity. Denton, Wheelock and others, are giving us their best thoughts. Do not think that morality is depending on religion, on God, or on immortality. If I live but a day, I must live my highest, and make it the best, for it lies on the human side. It is a grand thing to live to-day. Give me human life for humanity and all religions are aids. Buddhism, Judaism, Spiritualism and all phases of human thought, and of whatever faith you are, if you are not content; if you are restless, go, but never surrender your personality to any theology. Theology is a sugar plum. Do right for the sake of right. God and eternal justice are as near you to-day as ever.

"We have faith in humanity, the universe in God. Religion is the experience of all humanity. We should have a feeling of fraternal friendship and relations with people of different faiths, who hold different views. There will be a disappearance of the marvelous when the Jew, the Mohammedan, the Brahmin, the Christian and the Spiritualist come together for mutual criticism. In the religious outlook, we discover the universality of the spiritual influx. True mediumship is the democracy of our faith, and spiritual communication is the basic of all faiths.

"In the religious outlook there is the ridiculous side. The Presbyterian Synod at its recent session in Saratoga, gravely passed a resolution that it could not recognize the Catholics as a branch of the Christian church, the mother out of which Protestantism sprung. Then, again, there was an attempt made recently in Newark, N. J., to stop all Sunday business, selling papers, delivering milk and other necessaries of life, and the Executive of this State prohibited the running of Sunday trains over the railroads, although the freight trains came thundering along to disturb the peace and quiet of this camp-meeting—not that we object to this, but the revival of dead or obsolete statutes. I am in favor of the idea of Mr. Abbott, of the secularization of the State. George Washington said to the State of Tripoli, when signing a treaty with the authorities there, that the Government of the United States was not founded on the Christian religion. It does not see you as a Spiritualist, but as an American citizen. There should be absolute equality in religion, and the conclusion is, that in the religious outlook for the future, it means peace and harmony, and eternal progress."

Wednesday, Mr. Hendee gave a lengthy address on "Civilization on the Pacific Coast." In the afternoon, Mrs. Nellie T. J. Brigham, pastor of the First Society of New York City Spiritualists, spoke on the general theme of Spiritualism. As all her discourses are eloquent and practical, with a deep religious fervor, they meet with a general appreciation by the thoughtful and spiritual class of people among the campers. In the evening, there was a character concert by Charles W. Sullivan, of Boston, ably assisted by J. Frank Baxter, Mrs. Hattie C. Dyer, with readings by Miss Hamilton, of New Haven, and Mrs. S. A. Blanchard, of Boston. The singing and readings were very fine and all in good taste, and the people had a very good time.

Thursday morning opened bright, warm and clear. In the grove at 11 o'clock, Mrs. M. S. Townsend Wood, of West Newton, Mass., gave a very able and impressive discourse on the "Co-relation of Spirit and Matter." It was deeply religious and made a favorable impression upon the large audience. In the afternoon, J. Frank Baxter lectured on the "Facts, Philosophy and Fancies of Spiritualism." The speaker said in substance that, "Modern Spiritualism today is claiming, as never before, the attention of the whole civilized world. I claim its truth as a matter of intrinsic importance; but not because of the place that it occupies at present in the public mind, do I present this lecture at this time.

"With the rise of Spiritualism, dogma has decayed. In its progress the inroads on church and creeds are perceptible. In its establishment theology sees its loss of power; hence we find the clergy of to-day, as at the advent of Modern Spiritualism, crying, 'Beware, beware of delusion and lies!' But this only increases the demand on the part of the public to know whether it be a delusion or not. If Spiritualism be unpopular among our religious population, it is simply because it is not understood, and because all truths are at first unpopular. It was so with Christianity in its beginning. It was stigmatized as a 'pernicious superstition' preached by unlearned and ignorant men. It is objected that the manner of spiritual manifestations, is often trivial and even ridiculous; but we forget that when the little rap that attracted our notice first came, we snapped our fingers and said, 'Do as I do.' We forget that the manner of communication originated with us; that we have said, 'If you are a spirit, lift this table, play this guitar, sound these bells, or touch me. Present yourself to me materialized, and I will believe.' When, however, in response to our wishes these things are done, we find fault, saying, 'Spirits would not stoop to do them.' It is we who have stooped, too glad to humble ourselves before the most trivial manifestations.

"The really magnanimous mind, in its search for truth, will readily overlook these things, admitting them for the truths' sake, especially when it is considered that our manifestations are but the A B C's of spiritual science, and which are to reward the inquirer with valuable revelations as the science becomes unfolded and protected. It requires no prophetic endowment to claim for Spiritualism a universal acceptance. That which is founded upon fact, is capable of demonstrable proof, and offers all that the heart can crave or soul delight in, and must make its way in the world, work its influence upon society, to an extent that can not be foretold. Its principle of action is love; this constitutes its sole creed. It promises nothing to faith or works, but everything to fitness, purity, goodness, and uprightness, justice and mercy. It makes no arbitrary distinction among men, but leaves them to choose from their own natural tendencies, their own place in the eternal world. Their own moral qualifications will be their judges. God sacrifices no soul to his own glory. He asks obedience to no law, but the law of our own nature of which we ourselves are to be the voluntary executors."

Mr. Baxter has hosts of friends among the campers, and he always has a large and cultured audience, who have great confidence in his mediumship and whose tests from the public platform, after the lectures each afternoon, have convinced many hundreds of the fact of inter-communion between two worlds.

Friday morning, Mrs. Smith spoke on Reincarnation, a subject which so few people care to consider, and which it seems to the writer, no one understands or comprehends. In the afternoon, Mrs. Jeannette Yeaw, of West Newton, Mass., lectured, reading before her address a short poem on "What is Truth?" She contrasted the claims of Modern Spiritualism with Theology. She said in substance that religion of the day depended upon a dead inspiration, a dead Savior, and a dead faith, and for many centuries it had asked humanity to accept its claims. On the contrary, Spiritualism claims an ever present inspiration, and ever present living Savior, and ever present living faith, a faith which demands the acceptance by science, philosophy and a true religion. The speaker was earnest and practical, and was listened to with attention. Among the many tests given by Mr. Baxter after his lecture, was one to this lady which was very convincing to her, and which she acknowledged from the rostrum.

NOTES AND INCIDENTS.

On Tuesday evening, August 26th, a new home for the Fitchburg band that discourses such fine instrumental music, was dedicated. Cephas B. Lynn gave the opening address in his happiest vein, followed by Mrs. Nellie J. T. Brigham. This building overlooks the lake on a high bluff, and the music can be heard in all parts of the camp.

On Thursday evening a masquerade or pillow-case ball was enjoyed by a large number of campers. Dancing is usually enjoyed from four to six in the afternoon, and during the evening, every day, except on Sunday.

It is rumored that Dr. Ross, of Troy, N. Y., is about to erect a large cottage and two stores on his grounds on First avenue, overlooking the bluff and the valleys to the west.

E. V. Wilson, that veteran Spiritualist, holds conferences for instruction every morning, from 9 to 10, and séances in the evening. His tent is always full, and his public tests are very satisfactory and convincing. All the people look up to our brother with warm affection as one of the fathers in our Israel.

The immediate and urgent attention of the Board of Directors is called to the inadequate "feeding" accommodations. There should be a large hotel capable of accommodating five hundred guests, erected before another year.

It is generally understood that the owners of the camp grounds are about to grade and lay out the large square between First and Fifth avenues, into a park, and will plant shade trees, and lay out into walks, etc. In addition to this, there should be erected at the upper end, near Lyman avenue, a large pavilion for speaking, that will hold five thousand persons.

NOTABLES.

Prof. A. H. Worthen, State Geologist, of Illinois, is among the visitors. Henry Kiddle, Superintendent of Public Schools in New York City, with his youngest son, Alfred, were at the camp, Aug. 24th. Henry J. Newton and his estimable wife, of New York City, who is President of the New York Society, and also President of Schroon Lake Camp Meeting Association, has been here a few days and spoke in the Conference Sunday evening. David Jones and wife, of Utica, N. Y., publishers of *Olive Branch*, are here, and are enjoying this outdoor New England life hugely. Samuel Watson, of Memphis, was here the second week, and addressed a large audience very acceptably. Mr. Kirby, of Mower and Reaper fame, is also among the visitors. Dr. E. A. Smith and wife, of Brandon, Vt., are on the ground, and this is their third season. Dr. S. is a clairvoyant and a regularly educated physician. His wife, Fannie Davis Smith, gave one of the best lectures during the season. Newman Weeks and wife, of Rutland, Vt., are among the campers. Mr. Weeks was President of the National Association of Spiritualists, succeeding the venerable John Pierpont. Mr. W., one of the old veterans, and like all Vermont Spiritualists, is an efficient worker.

S. B. NICHOLS.

Studies in Psychometry—By Dr. G. Bloede, Brooklyn, N. Y.

AN ADDENDUM.

Character of W. E. Coleman, by Mrs. W., of Brooklyn.

Four handwritings of different persons, only known to Dr. G. Bloede, were put into four envelopes, all perfectly alike. These were given to a lady present and shuffled by her, and then the psychometrist drew one of them, so that Dr. G. B. was entirely unaware of which handwriting had been chosen. Thus his possible thinking of a certain person could not influence the mind of the psychometrist in any way. The delineation thus produced was:

The whole forehead alive. All intellectual faculties affected. Reasoning large and used. Seeks for causes. Logical. Looks for principles, ideas. Full of ideas,—quick memory for ideas; storehouse of them. Turns things over and over in his mind. Close thinker but slow to come to conclusions. He carries his head down, inclined to drop it when he thinks. Thinks too much,—too abstract.

Perceptions good, but immediately handed over to reasoning. Eventuality large. He retains what he hears, reads; retains ideas clearly, and links them to make a chain. Knows just where to put a thing. Building, building, building! but never finished,—always fresh material.

Feeling after God. All he is getting here leads up to a divine source. Illumination. (There is something in this character that fills the psychometrist with delight. She shakes.) Such Reverence! "Laws of God written in man and creation. How can you trifle with them?" (She is in a kind of ecstasy, as if personating.) He studies character for God and good in man. Would like all harmonious. Knows there is a God; too much in himself to doubt it.

Self-esteem large. Would like to do something really worthy of him. No conceit in it at all. Little affected by people's opinions; law to himself. Don't fear kind criticism—although sensitive—if he can satisfy his own mind. Friendship strong. Likes their sympathy, but wants to be approved because it is done. If friends understand him he is not troubled about the rest.

Decision strong; but no "hang-dog, jackass" will. Willing to hear what others may have to say. No assumption of superiority.

His benevolence a form of charity; kind to overlook, if a dark side shows; willing to give people a chance to vindicate themselves. A God-like benevolence appreciated by few.

Very cautious. Immovable if he has worked out his problem. A peculiar kind of patience to wait. Never shuts the door; listens to every one. Who know him best, love him best. He ought to be a counsel to many.

The whole back-head well developed. But affections not demonstrative. Don't say much about them. Children should say he pities more; looks to their struggles (future); much feeling of interest in watching their future life. Conjugal nature very strong; feels for companionship; but would select woman for friendship more than sexual feeling.

Enjoys argument, discussion; but not personal contention. Can be severe; but don't like to be; it hurts and pains him.

Upon opening the envelope which had been handed Mrs. W., it was found to contain a postal card from Mr. Wm. Emmette Coleman. The lady was quite rejoiced while making the acquaintance—*par distance*—of such a lovely person. She had not read any of his writings.

Mr. Coleman regards the reading as truthful in general, excepting that he thinks the better side of his nature is exaggerated; he scarcely thinks that he occupies so exalted a place as is described. He is glad that the psychometrist correctly sensed certain characteristics, concerning which erroneous impressions have arisen owing to the nature of some of his controversial writings; such as his benevolence and charity; his giving heed to all sides, with no assumption of superiority; the pain felt at being compelled, in justice, to be severe; his lack of inordinate conceit, although decided in his conclusions; his knowledge of the Divine Existence, in contrast to Atheism and Materialism; and his great reverence for the Divine Code as expressed in man and nature, with his detestation of the misapplication of, or trifling with, the Deific principles of mind and matter. In view of the precautions taken, and of the nature of the delineation itself, Mr. C. thinks the mind of Dr. Bloede exercised no perceptible influence upon the psychometrist.

Dr. Peebles' Lecture on Darwinism Criticised by B. F. Underwood.

To the Editor of the Religio-Philosophical Journal:

In his lecture on "The Eclipse and Decline of Darwinism," Mr. J. M. Peebles says:

"The fact that Darwinism is posited upon a miracle is enough of itself to throw suspicion upon the whole hypothesis. * * These are Mr. Darwin's words *verbatim*. 'Life was originally breathed by the Creator into a few forms, or into one, and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved.'"

Now it is not true that "Darwinism is posited upon a miracle." It is not true that Darwin affirms belief in a miracle as the origin of life on this globe. The quotation given by Mr. Peebles (from some unfair opponent of Darwinism, second-hand, I am charitable enough to believe) *is a garbled quotation*. Darwin does *not* say, "Life was originally breathed by the Creator into a few forms or into one." He does not affirm *any* theory as to how life originated. But in his "Origin of Species," written twenty years ago, he attempts to allay religious prejudice by saying in substance that the origin of life is a mystery which his theory leaves unexplained; that this fact is not a valid objection to his theory; that the development of species from a few forms or from one, is in no way derogatory to the character of Deity; that on the theory of direct, Divine action, the idea of God breathing life into a few forms or into one and evolving therefrom, according to law, all the organic forms now on the earth, is quite as grand as the idea that all species were created by miracle. But it is best to give, on this point, Darwin's own words, including the sentence which is garbled in Mr. Peebles's lecture.

"It is no valid objection that science as yet throws no light on the far higher problem of the essence or origin of life. Who can explain what is the essence of the attraction of gravity? No one now objects to following out the results consequent on this unknown element of attraction, notwithstanding that Leibnitz formerly accused Newton of introducing 'occult qualities and miracles into philosophy.'"

"I see no good reason why the views given in this volume should shock the religious *feelings* of any one. It is satisfactory as showing how transient such impressions are, to remember that the greatest discovery ever made by man, namely, the law of the attraction of gravity, was also attacked by Leibnitz as 'subversive of natural and inferentially of revealed religion.' A celebrated author and divine has written to me that 'he has gradually learned to see that it is just as noble a conception of the Deity to believe that he created a few original forms capable of self-development into other and needful forms, as to believe that it required a fresh act of creation to supply the void caused by the action of his laws.'" (Origin of Species, p. 429, Fifth Ed., 1870. D. Appleton & Co.)

After mentioning the laws of growth, reproduction, inheritance, variability, struggle for life and natural selection, Mr. Darwin adds:

"Thus from the war of Nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the highest animal, directly follows. *Thus there is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator, into a few forms or into one; and that, while this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved.*" (Ibid, p. 437.)

In the same lecture Mr. Peebles says:

"Prof. Southall, A. M., L. L. D., in his excellent book, 'The Age of the Mammoth,' expresses the opinion that Darwinism as a theory will be forgotten in twenty years from the present time.'"

This reference to, and quotation from, Southhall, is likely to convey to the uninformed reader, the impression that he is an able scientific writer whose opinion is entitled to great respect. Is he not a "Professor," an "A. M.," an "L. L. D.," and author of an "excellent book" on "The Age of the Mammoth?" But the fact is, that with all his titles, he has no standing, nor is this work regarded as of any value among scientific men. It abounds in errors and misrepresentations, and seems to have been written under the influences of narrow theological views. Soon after its appearance it was reviewed in *Nature* by W. Boyd Dawkins, one of the ablest living representatives of science. I quote from the review:

"The author seems to have skimmed most of the current literature of the day, more especially reviews, and out of the vast array of facts, at his command, has picked out those suitable to his own views on the recent origin of man. Many of his facts are true, but they are so grouped as to lead the reader to a wrong conclusion. Many of his asserted facts are untrue."

"The facts are brought together in it very much like flies—if one may indulge in a comparison—on a fly-paper, and bear the same relation to each other as the heterogeneous collection of dead and dying winged creatures there brought together in strange fellowship."

This is what W. Boyd Dawkins says of a book which Mr. Peebles pronounces "excellent;" and the estimate given in the above question is the estimate of one who is an original investigator in the very provinces which is the subject of Southhall's work. Dawkin is an authority from whom Southhall quotes, and who, he admits, "is one of the most accomplished archæologists and paleontologists of Europe." Southhall then even though he is a "Prof," an "A. M." and "L. L. D." and author of a book having a scientific title, is not a man whose opinion on Darwinism will have great weight among well informed readers.

Mr. Peebles's lecture contains some truths, some half truths, some misrepresentations, and not a little (to use his own expression) "incongruous stuff." A few facts, such as that scientific men are not agreed as to the duration of man on the globe, that the question of spontaneous generations under conditions arranged by experimenters is yet a subject of discussion; that scientific men have sometimes made mistakes; that Agassiz did not give his adhesion to Darwinism, together with a number of extracts from the private letters of persons, whose opinions—with one exception—on the subject have as little scientific value as his own, are given with an air of triumph as proof that Darwinism is doomed!

That in Darwinism which is most offensive to Mr. Peebles, is the view that man is derived from lower forms of life; yet he vainly attempts to array against Darwinism *men, who believe this as strongly as Darwin himself*, even tho' they differ from him on minor points. He criticises Darwinism because (as he alleges) it is based on a miracle, and he denounces it because it "tends to materialism."

Dr. Kennealy is very confident "that a golden age existed in the remote past, an age in which lived men who were above all comparison with those known in modern times," which seems to be *another* proof that Darwinism is declining, and that the doctrine of an Eden-like existence back of all historic times, is to reassert its claim.

As to how man appeared on the globe Mr. Peebles does not say, although he evidently has some theory on the subject. It was not a miracle, and it was not by evolution through lower forms; yet he says he believes in evolution. Does he think man was *materialized*, in his present form, from a pre-existent spiritual state? If so how came he to exist origially *as a spirit*? If he had always existed as a spirit what need of a God to account for his origin, or to explain the modes of his existence? If evolved, from and through lower earthly creatures, from what or from whom was man evolved? "I pause for a reply."

When I took up my pen I did not design to make any comments on Mr. Peebles's lecture, beyond pointing out one or two of his errors that I thought might mislead some readers. Darwinism, gaining ground rapidly, and already accepted, fully or in part, by the leading scientific men of the world, needs no defence at my hands. Its leading principles are as fully accepted, perhaps, by intelligent Spiritualists, as by materialists, and their views on this subject, are, I believe, (judging from an extensive acquaintance with Spiritualists), represented, not by Mr. Peebles, but by Tuttle, Denton and others who hold to the development of man from lower forms of life. By these words of criticism, of course, I mean not the slightest disparagement of Mr. Peebles, for whom personally I have only respect, and many of whose lectures and letters I have read with much interest and satisfaction. Respectfully,

B. F. UNDERWOOD.

Newport, R. I.

The RELIGIO-PHILOSOPHICAL JOURNAL published at Chicago, Illinois, has recently reduced its subscription price from $3.15 to $2.50 prepaid to subscribers. We are glad to note this evidence of prosperity. The JOURNAL is one of the best Spiritualist papers published in the United States, and this reduction in the price will enable more of our faith to secure good spiritual literature for themselves and families. Our papers are not as well sustained by Spiritualists as they ought to be. This is in many instances because parties do not feel able to incur the necessary outlay, but we fear it to often is the result of a species of selfishness. When one has fully demonstrated the fact of immortality he is too apt to be content with this, without effort to extend the cause, which cannot be better done than by sustaining and building up the papers that advocate the cause. A Spiritualist can do his children no greater wrong, than to withhold from them such books and papers as will teach them the grand and all important truths of our philosophy. We therefore repeat that we are glad to see this reduction because it denotes the prosperity of the JOURNAL and because it will enable more of our friends to supply themselves with good reading.—*Texas Spiritualist.*

Communication from Henry Kiddle.

To the Editor of the Religio-Philosophical Journal.

In a late issue of the JOURNAL I find a communication from Dr. Bloede, to which, in the interest of truth, I wish to reply. He seems to think that he has discovered an important point against the authenticity of the messages contained in my book, *Spiritual Communications*, in that many of them were written in answer to a call, or request that a particular spirit would communicate —that "they are, as the 'magician' would call it, the consequence of 'evocation'"; for, he says, "the spontaneous appearance of the spirit is one of the foremost of the conditions required to inspire confidence in the communications by writing mediums."

In response to this, I would say that this may be the experience of Dr. B. with such mediums as he has employed, and under such conditions as have accompanied his investigations; but I can assure him it is not mine, nor does it accord with the results attained, as far as I know, by other inquirers—many of long and varied experience. Indeed, the practice of Spiritualism appears to be based upon just the contrary fact. There are very good reasons for believing that, under proper conditions, the calling of a spirit, i. e., requesting him to communicate, or asking God to permit him to come for that purpose, is much to be preferred to letting any one of the crowd of spirits often surrounding a circle to enter and write spontaneously. In this connection I will cite the words of Rivail: "Some persons think we should abstain from invoking such or such a spirit, and that it is preferable to wait for the one who wishes to communicate. This opinion is founded on the fact that, in calling a designated spirit, we are not certain that it is he who presents himself, while he who comes spontaneously, and of his own impulse, better proves his identity, as he thus announces his desire to converse with us. In our opinion this is an error; first, because there are always spirits around us, most often of a low class, who ask nothing better than to communicate; in the second place, and for this reason especially, in not calling any one in particular, the door is open to all who wish to enter."

Now, this, in the main, accords with my experience, and is certainly deserving of as much consideration as the notion of Dr. Bloede, founded evidently on imperfect and insufficient investigation. However, it is not true that most of the messages of my book from the highest spirits were written on special invocation. They were spontaneous, or were induced by the influence of the controlling band, as any careful reader of my book will perceive. This was the case with the two communications from Moses, and those from St. Peter, Pontius Pilate, John the Baptist, St. Augustine, and others. Many of these were not written in my presence, so that "reflex action" of my mind had nothing to do with the matter; some of them were written by the medium when alone and without any call.

The thought or desire of those who are to receive the message, apparently assists the band controlling the medium to obtain the presence of the higher spirits; for, it would seem, no medium engaged in any important, regular and continuous work for a useful purpose, is left without special aid and protection, through the associative influence of a company of spirits surrounding him or her. This has been made known to me in various ways, and in such a manner as to preclude deception (e. g. by the independent communications of different mediums, at places far apart, and without any knowledge of me or my investigations, and in the absence of any one knowing of me or them). One of the communicating spirits (Mrs. Edmonds) said: "It gives me great pleasure to see you go on in this satisfactory way. In much have you exceeded my husband's work of righteousness. In much greater protection and guardianship are you held than he ever was in his manifestations for good. He was left to his own commission, but you are shown [instructed] and led by thousands, who would not wish you to fail in a particle." Thus when a special lesson was needed, and a particular spirit was requested, with the permission of God, and for the good of the world, to give it, that spirit came; and the messages written, to my mind, precludes any such hypothesis as that of Dr. Bloede. The call is thus an important aid, and, under these conditions, does not affect, except to enhance the validity of the communications.

Your correspondent states further that his "skeptical mind refuses to take for granted that any spirits of the class which Mr. K. has introduced to the world as answering the call of himself or the medium —spirits that represent some of the greatest minds of past ages should make their ready appearance at the bidding of any obscure mortal." I have not said that any spirits, high or low, have appeared at my bidding, or that of the medium, or of any one else. I regret to find that Dr. Bloede is unable to write of me or my book without misrepresentation from the extraordinary depth and strength of his preconceptions. This objection, on his part, appears to me to indicate that he has conducted his investigations on a very low plane, giving him a very imperfect and unworthy idea of a good spirit's character and life. He seems to think there is an aristocracy of intellect and social standing in the Spirit-world. Alas! he will find that "humility is the great virtue of a spirit's existence." I shall answer this shallow cavil by citing the remarks of the good and wise spirits themselves to an investigator of ripe experience: "Men judge of spirits by themselves; but that is an error. After the death of the body terrestrial rank no longer exists; there is but the distinction of goodness among them, and those who are good, go where there is good to be done." I am inclined to believe that Dr. B. will find his standard of respectability considerably modified when he passes to the glories of the eternal world, and that even he will be willing, for a good purpose, to come at the call of the most "obscure" of mortals.

In what he says of Christianity, Dr. B. entirely misconceives and misrepresents the teachings of my book. The very name of Christianity seems to be offensive to him; but if he is a good Christian in practice, as I hope and trust he is, we need not dispute about names. Let me suggest to him that Christianity is to be widely distinguished from sectarianism; that Christ did not teach Protestantism or Catholicism, or any other ism; but he gave the "golden rule," and enunciated the "fatherhood of God and the brotherhood of man." The formulated dogmas of the so-called Christian creeds are only a corrupt excrescence upon Christianity; and this the messages in "Spiritual Communications" most emphatically declare.

* * *

Cases of prophetic seership are abundant. A lady writes to the *Medium and Daybreak*, of London, saying that she had visions of the progress and termination of the Eastern war, the deaths in Royal households, and the death of Louis Napoleon in South Africa.

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

The summer is ebbing away,
Its rich and tumultuous tide
Goes murmuring back to the bay,
With its driftwood and roses of May—
Ah! who can e'er hinder or stay—
Goes back to the infinite ocean, that rolls
Over human souls.

Its roses and lilies are dead,
Their leaflets are all scattered wide,
And many a beautiful head,
Love crowned, and by sweet promise led,
Who over life's waters so merrily sped,
Had drifted away o'er the ocean, that rolls
Over human souls.

O! strain not your tear dimmed sight
For the dear ones who went with the tide,
They steered for a star with golden light,
Though the storm was thick and dark the night,
They have reached the home of the life crowned host,
And the angels guard what we have lost;
In the Summer land with flowers bedight,
They wait to greet our eager sight—
When we, too, sail o'er the ocean that rolls
Over human souls.

GENERAL NOTES.

Mrs. Shepard lectured before the Spiritualists of New York city and Brooklyn, during the summer months, with great success. Her discourses are both radical and profound. Mrs. Brigham has returned to her old platform with renewed vigor, after the summer vacation, and will speak there during the the coming year. She is so well known and established as to have become one of the institutions of the city.

Kate Field intends to return from abroad next month, to give a series of unique entertainments, which have been in preparation for some time. They are monologues upon English life in its different phases, interspersed with songs, written by herself, some operatic, and others burlesque. The whole is said to be very bright and spirited.

The Queen of Madagascar, Ranavalona, has issued a proclamation commanding her subjects to send their children to school, saying, "And so be all of you diligent, for although you do not know the sweetness of knowledge and wisdom, you will discover it when they become yours."

There is in Vermont an old lady, Mrs. Thankful Taylor, who had a similar love of learning in her youth. Poverty compelled her to work for her books, and gave her no time to study them, save as she stood at the spinning wheel. In this way she acquired a knowledge of several languages, history, theology, medicine, science and general literature, as profound at least as the books would allow.

The Presidents and officers of the various state and city woman suffrage associations, of the State of New York, have issued a circular to the citizens of this commonwealth, protesting against the re-election of Lucius Robinson, as governor of the state. This is because of his vetoing the school bill, in which the right of women to sit on school boards was recognized, and which had passed the legislature.

In Massachusetts, where the right of women to vote and hold office on school boards has become a law, the most intellectual and superior women are aroused to activity, and various towns of the state have meetings to create a public sentiment in favor of the practical weight of women in education. This seems to settle the objection which is frequently raised against women's voting, that only the worst-class would go to the polls, for here the represention is exceptionably fine.

The recent meeting of the Association for the Advancement of Science, held in Saratoga, had a large number of women among the interested audiences who gathered to hear abstruse papers upon various branches of science. Many of them are members of the association, among whom are a large delegation of Sorosis members, including Prof. Maria Mitchell, and the past and present presidents of the club, Mrs. C. B. Wilbour and Mrs. Croly. Mrs. Smith, of Jersey City, read an interesting paper on the cutting, polishing and coloring of agates, in Erlstein, Germany, which she illustrated with magnificent specimens she had lately brought from those mines. Mrs. Smith has a large and valuable collection of gems and geological specimens, which she has collected in this country and in Europe, and is an enthusiastic student and teacher of this branch of science.

The public schools of New York city opened with the fall, and over 110,000 members were present the first day. There are 3,245 women teachers, and about thirty men in the three hundred and five school houses of the city. The former are nearly all graduates of the Normal College, and a certificate from that institution enables its possessor to secure a place, whenever there is a vacancy, without further examination. This college opened the same day with over fifteen hundred members, more than the buildings can accommodate. Twice the standard of scholarship has been raised, in order to limit the number of pupils, and twice have the girls raised their standard correspondingly. The next plan to diminish the over crowding is a startling, but wise one, namely, a medical examination as to the physical health and strength of the applicant. Many girls are injured during life, by the severe study which is necessary to keep up with their classes, and it is very proper that their physical condition be unimpaired at the outset. The result of this requirement would be a very needed attention to hygiene.

A charming annual ceremony has just taken place at the little village of Suresnes near Paris, called the crowning of the Roseire. The recipient, under eighteen, must be selected by the priest, the mayor, and two of the leading men of the place, as the most modest, chaste and beautiful of all the parish maidens. The successful young peasant girl has a few hundred francs to put by as her marriage portion, as well as the bright wreath of roses with which she is crowned before admiring friends and curious tourists. Pretty as the scene is, it could only be rightly framed amid the picturesque surroundings of the old world. Virtue posing for the admiration of the public, in a kind of theatrical way, is eminently a French conception, and originated in the brain of a priest. Roses would be scentless, and gold itself dim, without a village fete to sing of the odor of the one and the glitter of the other, like a chorus in pinafore.

In our more prosaic country, such an ovation would be simply impossible. No nation cherishes greater self-respect, intelligence and self-help among women, and it cherishes, also, a standard of morality which would disdain a premium placed upon it.—Where her labor is worth next to nothing, virtue declines, for obvious and deplorable reasons. We ask no better argument that all careers should be open to whosoever are fitted to fill them, and the opportunity for a training which shall make their preparation sufficiently thorough.

Jesus and His Friends.

BY JOS. RODES BUCHANAN.

A paragraph of five lines in my lecture on the aspect of religion, has attracted, so much attention and comment as to indicate that more importance is attached to the utterance of Dr. Buchanan than I had supposed possible. The misunderstanding which has arisen (by no fault of mine that I perceive) requires a fuller statement of my views.

"Thus saith the Lord" is a formula of which the enlightened world has grown weary. It is the formula of tryanny, and has sounded in many lands the death knell of liberty. It has gone in company with the uplifted sword and a "banner with the strange device" of a cross, commanding surrender or death, and converting the emblem of holy martyrdom into a signal of slaughter and rapine.

The enlightened world is beginning to understand this, and as the Pope has lost his temporalities the priests are losing their tithes, and the entire hierarchy has lost the command of armies; men wonder at the day and night contrast between the power that has so long enslaved the world, and the noble being in whose name that power has been so fraudulently assumed. He who taught the love of enemies, the surrender to the wishes of friends, the abnegation of wealth and honor, and the performance of the humblest offices for others, by those who would stand the highest, has been falsely called the head of that hierarchical combination, which by its pagan pomp, its devastating wars and assassinations, its merciless cruelties and its inquisitional tyranny, has checked the progress and debased the moral nature, as much as it has benumbed the intelligence of mankind.

I do not wonder that men of emancipated minds should even be vigilantly jealous of the slighted appearance of hierarchical assumption in the advocates of religion—the slightest appearance of substituting authority for reason and commanding submission with a phrase "thus saith the Lord," which has ever been used chiefly by those who had the least sympathy with the Divine Spirit, and the least disposition to imitate the life of Jesus. I can excuse the application of such suspicions to myself by those who do not know me; and the first impression made by the suspicious queries of the RELIGIO-PHILOSOPHICAL JOURNAL was a sense of the ludicrous. If Neal Dow, after describing the appearance, taste and physiological action on man of a bottle of whiskey, should be required by some newspaper to declare explicitly whether he had not swallowed the whiskey and spoken under its inspiration, I think the query would have been as appropriate as the one addressed to myself in some newspapers with the apparent purpose of discovering whether I claimed to be an authoritative mouthpiece for Jesus Christ. It is true I did not disclaim any such pretension, for the same reason that Neal Dow would not think it necessary to deny getting drunk unless publicly charged with it. But having denied it once, the RELIGIO-PHILOSOPHICAL JOURNAL claims my denial to be equivocal and unsatisfactory, and thereby makes it necessary to give an answer to which suspicious criticism cannot object.

Let me say, then, that while I recognize the authority of God, which cannot be evaded, I have never claimed any other authority for Jesus than the moral influence which belongs to the grandest inspired medium and noblest teacher of others the world has seen. As I concede no hierarchical *authority* to him, of course I can concede none to any who may claim to be his representatives, and could not without self-stultification claim any for myself.

As to my opinions of his wishes, they are based partly on the record, partly on my conclusions from his character, and partly on spiritual investigations and evidences, which others are as free to make and acquire as myself. I claim the right to have and to express my opinion of his character and wishes; and when I think it necessary to convince any one that my opinion is correct, I shall have abundant facts and reasons. But I have not been accustomed to publishing everything I know, nor do I suppose the newspapers to be profoundly anxious to know what my opinions and discoveries are. At least the RELIGIO-PHILOSOPHICAL JOURNAL has not evinced any eagerness and seems more fearful that I might say something which its editors do not know to be true beyond all possible doubt, than interested to promote some unquestionable truths for which I have been laboring. As to my remarks concerning the reconciliation of spirits, I am sure of the general truth, and as to the special instances which I have mentioned, I am no more certain than as to many other personal incidents, which intelligent people accept upon credible testimony.

I differ from the JOURNAL in this, that I would pay more respect to the positive testimony of intelligent and honest persons, and more respect even to their opinions, and I would not draw an arbitrary line between those things which have a certainty as positive as mathematics, and the great mass of human knowledge which is not mathematical, but is mingled in various degrees with probability. Neither am I so ready to treat anything as *mere hypothesis* or as sham and delusion, which has some evidence in its favor. Above all, I insist on full justice to human honor and veracity.

Moreover it appears that I have a higher estimate of Jesus and his ethics, which illustrate so beautifully the ethics that I find in nature; and in accordance with such ethics, I seek to avoid needless controversy, and to promote mutual understanding and co-operation among Spiritualists. So far from inflicting a "foul blow" upon the JOURNAL, I interpreted as fairly as possible its language, and seeing that its meaning was really absurd and narrow, I assumed that it must be merely a careless expression which would be repudiated as soon as the editorial attention was called to it. As that meaning (which I think I fairly drew from the context) has been emphatically repudiated, there is nothing more to be said on that subject, unless the editor wishes to thank me for the opportunity of defining his position more correctly.

The JOURNAL editorship may regard my position as tending toward credulity and superstition, while I suspect it of tending toward dogmatism and limitation, for in reference to God, in reference to Christ and in reference to prayer, I believe more than the JOURNAL does at present, and claim that my position is neither credulous nor superstitious, but thoroughly ethical and philosophical; and as it is sustained by such men as Owen, Sargent, Watson, Peebles, Crowell, and a host of the good and true, I have no fear that it will not prevail as the sentiment of the best and most enlightened in the coming century. But, I ask, is it judicious to imitate the sectarians of the church, and make our differences which are few and of minor importance, more conspicuous by needless discussion, than our common truths, which are for the world's redemption? Our proper controversy is with the infidelity of the church and the college, and not with our spiritual friends, who cannot be unanimous at present *in all things*, but are sure in time to agree in all things essential. I regard every Spiritualist as a friend and ally in our contest with religious and scientific bigotry, and I most earnestly desire the friendly co-operation of all in applying Spiritualism to its noblest uses, in overcoming worldly selfishness and teaching all to live the truly religious life which shall establish "peace on earth and good will among men."

Book Notice.

THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER: With an Essay on Webster as a master of English Style. By Edwin P. Whipple. One large octavo volume. 772 pages. Price $3. Little, Brown & Co., Boston, Mass. For sale by all booksellers.

Notwithstanding the reputation of Webster as an orator, which is as great and as secure in this generation as in his own, the only book from which an adequate idea of his genius and eloquence could hitherto be obtained, has been his published "Works," edited by Edward Everett, a series of six large volumes, whose price has placed them beyond the reach of very many of his contemporaries who cherish Webster's memory, and especially beyond the reach of younger men who know his speeches only through extracts in school readers and newspapers.

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MANUAL FOR TEACHERS.—No. 3. On the Use of Words. Philadelphia: Eldredge & Brothers, 17 North Seventh St.

In previous issues of the JOURNAL we alluded to the two preceding numbers of this series which the publishers intend to place before the public. No. 3 is fully up to the standard required, and can not fail to meet a hearty response from all teachers, and those interested in the education of the young. It is divided into six chapters, and an appendix. 1, What words are; 2, How we arrive at the full meaning of words; 3, How we combine words; 4, How to teach children the use of words; 5, Some hints on English words; 6, On the study of words.

Magazines for September not before mentioned.

The Western Magazine. (Pierce and Patton, Omaha, Neb.) This number contains interesting articles under the following heads: Original; and Eclectic.

The Normal Teacher. (J. E. Sherrill, Danville, Indiana.) As usual this number contains interesting articles, and should be in the hands of all Teachers.

The Texas Spiritualist. (Chas. W. Newnam, Hempstead, Tex.) Contents: Correspondence; Bible Lessons in Spiritualism; A Splendid Test; Our Duty; The Gift of Healing; Another Letter from Mass.; An Interesting Letter; Editorial Notes; State Convention of Liberals and Spiritualists.

New Music Received.

Baldwin's Musical Review. (D. H. Baldwin & Co., Cincinnati, Ohio.) This number is filled with articles original and selected and will be found interesting to all.

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The above article is written especially in the interests of sheep raising, by a gentleman who has no personal interest in the matter, but who is master of the subject. The profits of the sheep farmers in the territory mentioned in the article from which we make the above brief extract, are simply unbelievable until carefully verified by actual observation. The country is also happily adapted to all kinds of stock raising.

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CHICAGO, ILL., SEPTEMBER 20, 1879.

To Our Subscribers and Spiritualists Generally.

Do you want the facts of Spiritualism to rest on a solid scientific basis? Do you desire that our phenomena shall be accurately observed and correctly recorded so that when once made public they shall stand irrefutable under the most searching analysis? In a word, do you desire that the foundation of our spiritual philosophy and the basis of our respective religious convictions shall be posited on the bed rock of science, so that all the wild opposition of bigoted religious fanaticism and the powerful antagonism of dogmatic scientists cannot cause the magnificent superstructure we are building to tremble? We think you do.—Thousands have already answered in the affirmative.—Then each of you have an important duty before you; one which you cannot shirk nor delegate to another. You must, one and all, zealously aid so far as lies in your power in bringing about this essential and all-important result. You need and must have a paper to which you can look with the certainty that you will get the truth, and the *whole* truth, and which will keep you fully informed upon all the vital questions germane to Spiritualism. You need a paper which shall be non-sectarian, undenominational and non-partizan in character; thoroughly independent; never dealing in sentiment when discussing facts and never warping the facts to make them fit the desire. We strive to make the RELIGIO-PHILOSOPHICAL JOURNAL such a paper; we need your earnest, hearty and continuous aid. If you approve of the JOURNAL, then aid us in keeping it at its present high standard. Renew your subscriptions promptly; send in new subscribers, and feel that the JOURNAL belongs to you, that its interests are your interests, and that it is an instrument in your hands with which you are aiding in redeeming the world from darkness and superstition and leading the people into a full knowledge of the certainty of a future life and the ability of man to return and communicate to his fellow-man those things which shall prove to him more valuable than gold or precious stones.

More of Professor Wundt's Mistakes.

Professor Wundt lays it down, that there are two criteria, which, if we are to hold the new fact of Spiritualism to be true, ought to be satisfied according to the principles hitherto authoritative in science: "(1) The fact must be confirmed by a credible person, who is master of the field concerned; and (2) the fact must not contradict other established facts." We have no objection to either of these propositions; but the Professor strays wildly from the truth, as it is held by the scientific Spiritualists, when he indulges in the following vagaries:—

> "The laws of gravitation, of electricity, of light and of heat are altogether, as we are assured, of a purely hypothetical validity; they have authority as long as the inexplicable spiritualistic something does not cross them. In this something itself, however, there is to be perceived no sort of law except, at the most, *that it is hooked to the heels of certain individuals*,—the so-called mediums. An authority which asserts this demands more than a scientific authority has ever demanded; it demands that natural science shall abandon the presupposition of a universal causality, etc."

That the laws of nature are in any sense abrogated by the spiritual phenomena is a wholly gratuitous assumption on the part of Professor Wundt. To postulate the existence of spiritual beings with a power over matter far transcending our own is, in no respect, to conflict with the discoveries of the most advanced science. If a spirit can overcome the law of gravitation, so can a human being. No law is broken; a higher law takes precedence of a lower—that is all. It is only by ignoring the fact of the existence of spiritual beings, that any ground can be got for asserting that nature's laws are abrogated. But it is begging the question to deny spirits.

Professor Wundt tells us, that "the only authorities, worthy of acceptance in regard to the genuineness of these manifestations, are persons who possess mediumistic powers, or persons able to produce phenomena of the same nature." This is a great mistake. The medium is often in a state of trance or stupor, of which he can give no account when his normal consciousness is restored. Being under a powerful influence of some sort, he is less qualified than two or more intelligent observers, or even of a single observer, to pronounce upon the phenomena. Baron Guldenstubbe, a powerful medium for the pneumatographic phenomenon, (independent writing) denied that he was a medium, and maintained that the writing came in answer to his prayers for it.

Professor Wundt is obviously mistaken in his assertion, inasmuch as some of the phenomena may be got under conditions where the test of genuineness lies with the investigator, and not with the medium. For example, there have been many cases where persons holding their own slates, untouched by the medium, have got independent writing. Here the testimony of the medium is of no importance whatever. The phenomenon is so direct and manifest that any independent person having his senses about him, can decide upon it. As to the *how, by what, or by whom* the marvel is produced, the medium is just as much in the dark as the observers. Watkins, one of the most powerful of the pneumatographic mediums, sometimes thinks it may be an outside spirit, and sometimes that it may be his own spirit, that does the writing. He can assert neither theory with any positiveness of conviction.

As to the theory of persons, not mediums, "able to produce phenomena of the same nature" under the same conditions, such persons exist only in the imagination of Professor Wundt. The person not exercising medial power or not having spiritual aid (like Guldenstubbe), who can produce pneumatographic writing, and explain how it can be got independently of spiritual co-operation, or of any human trickery, is yet to make his appearance on this planet.

The entire letter of Professor Wundt shows that the subject of Spiritualism is new to him; that he has taken no trouble to inform himself in regard to the character of the phenomena, and the relations of the medium towards them; that all his objections are founded on misconceptions or misconstructions; and that he has in no one point weakened the position which Professor Ulrici now holds towards this vast and complex body of truths.

Prophets of Evil.

If prophecies only had the power of working their own fulfilment, the existence of our JOURNAL would be brief indeed. The intelligence has come to us, that our establishment is in the market for sale; that it is to be removed to New York; that it is on its last legs; that it is run by the Jesuits; that its attack upon frauds is a subtle attack upon Spiritualism itself; that its subscribers are falling off a hundred at a time; and, in short, that it is a ruined concern.

It is pleasant to have one's friends take so deep an interest in one's affairs, and to have so lively a solicitude awakened by one's failure to catch the prosperous breeze that bears one on to fortune. But, in this case, we cannot help thinking that these prophets of ill omen are trying to make their own sinister predictions verify themselves. Lest they should be over-sanguine, however, we will inform them that there is no immediate occasion for their tender anxieties. The JOURNAL is in a sounder state than at any time since we took charge of it. It has at no time been in the market for sale; and the report that it is to be removed to New York is erroneous, probably arising from the fact that it is known we have had very flattering offers held out to induce us to remove to that city. The West is our especial field; Chicago is our centre for distribution; and we look to honest Spiritualists in all parts of the country to second our efforts in behalf of a Spiritualism based on phenomena irrefutable and scientifically proved.

That we have made it hard for impostors and shams is our unpardonable offence in the eyes of our assailants. We shall accept their revilings as the best evidence of the salutary character of the work in which we are engaged. Its purpose is to discourage fraud, to eliminate error, and introduce a strictly scientific method of investigation. Words of encouragement, accompanied with substantial proofs of co-operation, come to us every week from the oldest and ablest Spiritualists in America and Europe; and in view of such signs of cheer, it is not hard for us to endure, without wilting, the evil things that are said of us, and the malignant things that are launched at us.

As the great science of chemistry issued from the dreams and gropings of the alchemists, so is a science of pneumatology, proving immortality and spiritual intercommunication, destined to issue from the confused mass of facts, the extravagancies and the credulities, associated with modern Spiritualism. But if we go on as we have gone the last thirty years, without analyzing, probing, questioning, or criticising, our progress towards a scientific consummation will not be such as to command the attention which our cause deserves, and, if properly presented, must receive. Only from thoughtful discussion can come the needed light. The JOURNAL is committed to the critical method in the simple service of truth, and from no taste for controversy, no aggressive disposition. We ask for the support and co-operation of all who earnestly seek the truth, and who are not afraid of any consequences to which the search may lead.

Seaver loves the Seance and Plays Sadducee.

The ancient gentleman who edits the *Investigator*, has been long and sorely troubled at the assertions made by a correspondent of the JOURNAL, tending to prove him a believer in spirit phenomena. Vigorously and often have we been called upon to retract the statement, and roundly have we been abused for not doing so. Our reason for not giving Mr. Seaver a certificate of character as a simon-pure Sadducee, and thus reinstating him in good fellowship with his little squad of readers is, that we are in possession of voluminous documentary testimony clearly substantiating the charge of our correspondent. We assure Mr. Seaver that the evidence is as unwelcome to us as it can be to him, for we have even less desire to have it publicly known, that he is secretly a Spiritualist than he possibly can have. It is equally as disastrous to Spiritualism as to Seaver to have the fact get out, and we therefore mingle our tears with his.

Prof. Wundt's Misrepresentations.

Referring to Henry Slade, the medium, Prof. Wundt remarks: "He is a medium, he is an experimenter, and he must therefore know (1) under what conditions the phenomena have their origin. He asserts that he knows nothing of them, but that his relation is a perfectly passive one. The latter, however, is plainly untrue, (2) since the phenomena generally appear only in the séances held by him, and also, as a rule, in the order in which he wishes to produce them."

We will do the professor the justice to suppose that he has been led into this most inconsequential imputation on Slade's veracity simply by his gross ignorance of the whole subject of mediumship. Indeed his misconceptions cannot be numbered. A medium is not an "experimenter;" he is the subject of an experimenter; and to say that he *knows* "under what conditions the phenomena have their origin," is simply to beg the question, and to prejudge it without a shadow of evidence. It is a mere affirmation with no proof behind it. The medium's relation *is*, in Slade's case, a perfectly passive one; and the professor's reasons for charging him with insincerity are founded on an utter ignorance of facts. The phenomena referred to, (1) are produced elsewhere than at Slade's regular séances. As for the *order* in which they are presented, if we admit, as Spiritualists do, the spiritual theory, the order is prompted by the spirit himself, and the medium is simply his instrument. The charge of untruth against Slade in this matter is wholly gratuitous, and the reasons given for it are frivolous. If Prof. Wundt is a sincere, conscientious man, he will retract his charge as not proven.

"If you ask me now," writes Professor Wundt, "whether I am in a condition to express a conjecture how these experiments (through Slade) were performed, I answer, No." A page further on, he says: "I can not find that any one of the experiments which I saw with Mr. Slade *was above 'the powers of a good juggler.'*" It would seem from these somewhat contradictory passages that the Professor is in a fluctuating state of mind in regard to the phenomena. At one moment he cannot "express a conjecture" as to how the thing is done, and the next moment, he thinks there was nothing in it "above the powers of a good juggler." And yet the Professor undertakes to pronounce upon "Spiritualism as a scientific question." He would do well first to arrive at some definite conclusion in his own mind, before attempting to enlighten others.

The liberal meeting at Freeville, N. Y., August 10th was a grand success. The new, large, and commodious Lyceum Hall was then dedicated, though yet incomplete, but afforded a desirable shelter and comfortable seats for the audience which nearly filled the building. William Hanford, of Etna, was appointed to the chair and ably presided. Prof. Oliver, of Cornell University, made the opening speech in which the liberalism to which the new hall in which he spoke was being dedicated. He was followed in an able address by Prof. Buchanan.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. Denslow and wife, Mr. Knoblock, and a numerous delegation from Indiana, gave us a fraternal call last week.

The name of the writer should in all cases accompany his communications. We take no notice of anonymous articles.

E. V. Wilson will be in attendance at the Schroon Lake camp meeting. His postoffice address will be Lake View Point, N. Y.

William R. Clapp, writes: "I have taken the JOURNAL ever since I knew of its being published and I heartily endorse its course."

Those who desire the service of F. T. Ripley, to lecture and give tests, should address him at once at London, Ohio. He is on his way west.

Biography of Satan, by Kersey Graves. A new edition of this rapid selling little work will be ready in a few weeks; we now have none on hand.

PHOTOGRAPHS OF HENRY SLADE.—We now have a supply of splendidly executed cabinet photographs of this world-renowned medium. Price fifty cents, postage free.

The children's lyceum, of Cleveland, Ohio, met after its two months' vacation, in Lyman's Hall, Sunday, September 7th, under the able conductorship of Chas. Collier, and Mrs. Rich, Guardian.

Mrs. M. E. French, of Michigan, has arranged to travel for the next few months in her State, in the interests of Spiritualism and free thought. As heretofore, she will be glad to receive subscriptions for this paper.

Dr. Peebles attends the Spiritualists meeting, to be held in Omro, Wis., the last Friday, Saturday and Sunday, of this month. He goes directly from there to California, to fill a three months' engagement in San Francisco. On week day evenings he will lecture in adjoining cities and villages, if desired to so do. Address, care of Herman Snow, box 117, San Francisco, California.

Sojourner Truth, now 104 years of age, has been stopping in this city for some time. She has lectured here on several occasions. There is something about Sojourner—that is what she is called by everybody, strangers and friends alike—that is peculiarly impressive. There must be some reason for it, that she, a colored woman, unable either to read or to write, could gain and hold as friends such persons as Abraham Lincoln, William Lloyd Garrison, Parker Pillsbury, Susan B. Anthony, and a thousand others.

Continued from Eighth Page.

burgh, Pa., told me that he had been attending regularly for six weeks, and had received nothing in the way of personal evidence or satisfaction of any kind.

Being myself an expert in the art of magic, and being thoroughly conversant with the possibilities of deception in this line, I would say that neither at Mrs. Stewart's or at Morgan's was anything performed that could not have been done unaided by the poorest performer of magic with the same surroundings and conditions.

Upon one occasion when what purported to be a spirit walked out from the cabinet, at Mrs. Stewart's séance, I distinctly saw the white shawl worn by said spirit pulled up and toward the bell. Looking closer I discerned outlined against the white wall, and a continuation of the outstretched shawl, a black string leading to the bell, the other end of which seemed attached to her hand. The bell rang with a jerky, mechanical motion, and kept time with the motion of the outstretched portion of the shawl.

All the figures that appeared were of the shape, height, face, carriage and voice of the medium. No two moving figures showed signs of life at the same time. What purported to be the medium sitting in the cabinet, appeared to be a dress hanging over a chair, partially filled out, the place for the face being covered by a handkerchief. It was not permitted to any one to approach closely or verify the occupant of the chair. It was my experience that no séances were given unless the number of male visitors were outnumbered by the committee and the regular dead-head male visitors. WM. DECAUX TILNEY, M. D.

Sep. 3, 1879.

The above affidavit, made as it is by a Spiritualist who visited Mrs. Stewart in the earnest hope of receiving evidence of the truth of materialization, is about the average experience of visitors. It will be observed by the reader that Dr. Tilney's statement as to the mode of ringing a bell, seemingly in the medium's hand, while the spirit form is away from the cabinet, agrees with and confirms the statement of Mr. Price and others on that same point.

We also have the testimony of a lady, who possesses the powers of a clairvoyant in a high degree, as to the *modus operandi* of many of the mysterious happenings at Mrs. Stewart's séances. This lady visited Mrs. Stewart's séances for the first time not long since in the belief that all the manifestations were genuine. Clairvoyantly, however, she saw what convinced her that Mrs. Stewart enacted the spirit, and, unaided by spirit power, produced the varied manifestations. Her testimony is of especial value from the significant fact that the method of producing the manifestations, as seen and testified to by her, agrees in every particular with the accounts of Mr. Price and Dr. Tilney. It may also be stated that, when she made the statement, she had no knowledge of similar confirmatory statements by others.

THE AFFIDAVIT OF MRS. S. R. MENCHER.

Being duly sworn upon her oath, says:—

I have been for about two years acquainted with Mrs. Stewart. Last winter while at the house of Dr. Pence, I was one day conversing with the said Mrs. Stewart. The conversation turning upon a threatened legal process restraining her from holding seances, she said that should she be so prosecuted, she would then turn about and expose Spiritualism. "In fact," she added, "I would go into that business any way if I thought I could make more money than in my present business." She also expressed great aversion to her present method of making a living, and emphatically declared that rather than remain in it another year she would cut her throat.

Nearly two years ago I accompanied a Mr. Kauffman to Murphy's Photograph Gallery, where Mr. P. P. Price made, unaided by any one, seventeen spirit pictures for Mr. Kauffman, which Mr. Price produced under the same conditions as Mrs. Stewart, and identical in style of execution to them. This occurred a short time before Mr. Price began assisting Mrs. Stewart in the production of spirit pictures at the Pence Hall Gallery.

I was informed by Miss Pearl Scarff, who was for some years in Mrs. Stewart's employ, that she knew positively that Mrs. Stewart's manifestations were fraudulent. Miss Laura Morgan and Mrs. Morgan also told me that they knew positively that Mrs. Stewart was a fraud, while on the other hand Mrs. Stewart told me that Laura was also a fraudulent medium.

I am myself a Spiritualist, but from the abundant opportunity I have had of judging, as also from my conversations with Mrs. Stewart, I am fully satisfied that all her so-called spiritual manifestations are fraudulent. S. R. MENCHER.

Aug. 16, 1879.

It will be especially noted that in the above, the affiant's testimony of Mrs. Stewart's threat to expose Spiritualism should she ever be herself exposed, is confirmatory of a similar statement made by Mrs. Stewart to Mr. Price. The added fact that the said Price, before being engaged in a similar business for Mrs. Stewart, produced pictures identical in style and under the same conditions as he afterwards produced in Mrs. Stewart's gallery, is of the greatest significance.

AFFIDAVIT.

The name of the affiant making the following statement is suppressed in compliance with the request of the person making it, for satisfactory reasons. The affidavit, duly acknowledged and under seal of a Notary Public, is in the possession of the editor:—

Some time ago I was informed by a Mrs. Brown, a spiritual medium for nearly a year living at my house, that Mrs. Stewart, in hopes of learning how Mrs. Brown's manifestations were accomplished, disclosed to her the entire processes by which she produced her varied manifestations. Among the rest she told Mrs. Brown, that whenever she received sealed letters to be answered, as often happened, she would, by steaming the same over a tea-kettle, open and answer, after which she would re-seal and return to the original sender, with the answer she was thus enabled to produce; but that when she received a letter written in German, not knowing the language, she would get her sister-in-law, Miss Stewart, to answer it for her, she being a good German scholar. Being well acquainted with Miss Stewart, I took the first opportunity of questioning her in the matter. I told her, in friendly confidence, the substance of what I had heard, but did not state my authority. She was at first disinclined to admit her share in the transaction, but after some effort on my part, she admitted the facts as given above. I reproached her for lending herself to such a swindle, to which she only replied, "Why, I don't see any great harm in it, for if I hadn't done it Annie would have found some one else to do it for her. Besides," she added, "she always pays me well for it."

I have many times heard Mrs. Stewart's mother-in-law, and the members of her family, speak of Mrs. Stewart as a fraudulent medium, and they gave me to understand also, that John Stewart (Mrs. Stewart's husband) had so informed them.

Dr. Allen Pence, one evening at a séance with Mrs. Stewart, stated to me that Mrs. Stewart always helps on the manifestations when they do not come of themselves. "In fact," he added, "all mediums do the same thing."

Several years ago, I attended a séance given by Laura Morgan and Miss Sallie Cooper, under the management of Morgan and his wife. These two pretended mediums were tied by myself, but Mr. Morgan declared that my tying was no test at all, and insisted on tying them to suit himself. After the manifestations had begun, a young girl who attended the séance with me, suddenly drew aside the curtain, disclosing to the view of all, Laura Morgan standing upright, and playing on a tambourine, having loosened herself from her bonds.

Aug. 15, 1879.

The following is an extract from a sworn statement, made by a responsible person in Terre Haute. The full affidavit, and the name of the affiant will be given in another issue:

Being duly sworn upon his oath, says:—

Last summer I had a conversation with John Stewart, the husband of Annie Stewart, during the progress of which I asked him regarding the genuineness of the spiritual manifestations. Being on very familiar terms with him, I put the question direct, "Now, John, will you not admit that your spiritual manifestations are fraudulent?" He hesitated, but at length admitted that it was all a fraud, adding, "Well, it does not make a damn bit of difference if it is, we get a damn good whack out of it, and that's all we care about." I have spoken with him at other times on the subject and have always received in effect the same answer.

Sept. 8th, 1879.

MISS LAURA C. OWEN'S TESTIMONY.

Miss Owen testifies that she was at the Chicago Convention in September, 1873, when Mrs. Stewart was exposed enacting the role of the spirit. It will be remembered that Mrs. Stewart was caught in the act of personating the "Evening Star," that she wore upon her head and person ornaments made from gold and silver tinsel-paper, and that in the cabinet were discovered several rubber masks, false whiskers and other paraphernalia used by impersonators of spirits in their performances. Being thoroughly and hopelessly exposed, as she believed, she made a full confession, and promised that never again would she attempt to deceive the public. Five weeks after this occurrence Miss Owen called upon Mrs. Stewart in Terre Haute, and asked for the fulfilment of a promise made to her in Chicago to the effect that she (Mrs. Stewart) should explain to the said Miss Owen how her spiritual manifestations were produced, and also to produce the articles she had on her person when exposed in Chicago. Mrs. Stewart, the testimony goes on to say, replied that she had destroyed all those articles, and therefore could not produce them. Mrs. Stewart told further that she concealed false beards, rings, etc., in her hair "tied with longer hairs." She said further that she did not believe that there were any honest physical mediums before the public, adding, "I know I am as good a physical medium as any of them, and I propose to sell peanuts at the same old price just so long as Spiritualists will give me fifty cents for a seat." In Miss Owens testimony, which we have not space to publish in full, she recounts a conversation had with Mrs. Sayle, Mrs Stewart's mother-in-law, in which the latter says: "She (Mrs. Stewart) has been in my family for some time, and has caused more contention and family jars than any other one woman could in any other family. I know she is a humbug; but then the girl wants to make money, and I guess she is about as honest as any of them, and therefore I keep my mouth shut." Mrs. Sayle then showed to Miss Owen the red flannel shawl that Mrs. Sayle stated was used by Mrs. Stewart when impersonating the materialized spirit of an Indian maiden.

AFFIDAVIT OF MRS. HARRIET ADAMS.

Being duly sworn upon her oath, says:

About seven years ago I first met Mrs. Annie Stewart. For the four years following I lived in Dr. Pence's house, and of course, became intimately acquainted with Dr. Pence and Mrs. Stewart, and all connected with her. Following this, for nearly two years I lived opposite Pence Hall, where I accommodated the visitors to Mrs. Stewart's séances. I had therefore the best possible opportunity for knowing whether the visitors were satisfied with the manifestations. It is my experience that only about one-fourth of the visitors were satisfied; the remaining three-fourths being either convinced that all was fraudulent, or disgusted with the séances themselves—often both. As a rule, and to which there were but very few exceptions, visiting mediums condemned the whole as fraudulent. Much complaint was constantly heard regarding the entire lack of test conditions, and the barriers always thrown in the way of honest investigation. Dr. Mott, the materializing medium of Memphis, with his wife, stopped at my house while here investigating. In the most unmeasured terms they, after attending séances, denounced it all as a most stupid fraud, while his wife appeared nearly heart-broken by their experience. Instead of seeing her child, as she had hoped, Mrs. Stewart, as she averred, had made up for her gratification a rag baby, which she (Mrs. Mott) was neither allowed to touch or examine.

I am familiar with the large photograph representing Mrs. Stewart and her spirit band. To my absolute knowledge a number of copies were issued. I have seen several in the possession of my boarders, who said they had bought them from Dr. Pence.

I was one of the first to be admitted to the séances after Mrs. Stewart was said to have been developed. At that time I was living in Dr. Pence's house, and for about a year I attended regularly or nearly so. Many times, from thirty to forty, I have been one of a committee of two, to examine Mrs. Stewart, to see that she had nothing concealed about her. These examinations were always made with the knowledge beforehand that such search was to be made, and when they were made no costumes or articles, were ever exhibited by the materialized spirits that were not upon her person.

Upon one occasion a Mrs. Johnson, of Cincinnati, when the privilege of searching the medium was not proffered, unexpectedly called her into the adjoining room and asked me to assist her in examining the person of Mrs. Stewart. Although such examinations were of common occurrence, (though as I have said, never made unless known beforehand) she appeared greatly agitated, and on the plea of sudden sickness insisted on going immediately to the water closet in the adjoining room. We protested, but in vain. Following her we found that she had dropped upon the seat a piece of a candle, the other articles having presumably disappeared down the vault; we afterward, before she entered the séance room, found matches in her pocket, which gave color to the common belief that she sometimes used a light in the cabinet. When we returned to the séance room, Dr. Pence showed agitation and anger. Mrs. Johnson then requested that she be permitted to put a spot of color upon the face of the medium, which was granted very reluctantly. She was then unable to give a séance, on account, Dr. Pence claimed, of the agitation of the medium.

Upon another occasion, a special séance was given to five gentlemen from abroad. This séance was claimed to have been given under the strictest test conditions, and was afterwards referred to as being a crucial test of the genuineness of Mrs. Stewart's mediumship. It was agreed that Mrs. Stewart should choose one of a committee, and the five gentlemen the other, said committee to examine Mrs. Stewart, and see justice done to both parties. A Mrs. Smith was chosen by Mrs Stewart, while the investigators chose me. Mrs. Smith, it was agreed, should examine Mrs. S. before entering the cabinet, while I should do the same when the séance was concluded. I was not called in until the séance was concluded, when I at once asked Mrs. Stewart to step into the next room—a bed-room. She was very slow to do so, saying that she was very much interested in the contents of a letter that she had commenced reading, but at last upon my insisting, she leisurely preceded Mrs. Smith and myself into the next room where instead of stopping, she, without permission, entered the room beyond, where for a few moments she was quite out of our sight. She presently emerged minus her shawl, but had also ample opportunity to dispose of anything she might have had in her possession. The subsequent examination of her clothing and person revealed nothing beyond her ordinary clothing. In addition to her underclothing, she wore a black dress covered over by a light wrapper, but from the description given me of the forms emerging from the cabinet, there was nothing in the way of clothing shown that might not have been made up from what she wore. But two figures appeared—a man and a woman.

Mrs. Smith, who represented Mrs. Stewart's interest in this case, some time subsequently told me that she had discovered that Mrs. Stewart practiced fraud. "I have not gone back on Spiritualism," she said, "but I have gone back on Mrs. Stewart."

Mrs. Poole—since deceased—who many times served with me on the committee for the examination of Mrs. Stewart, at that time lived in the same house with Mrs. Stewart, and always expressed her belief that Mrs. S. was genuine. Some time before her death, however, she admitted to me that she had been deceived. She made this admission to Mrs. Johnson, of Cincinnati, and myself, and stated that she had detected Mrs. Stewart in fraudulent manifestations. She had also discovered in the cabinet bracelets improvised out of gilt paper, and told me also that those bracelets, as well as the crown found upon her in her Chicago exposé was made from paper belonging to her (Mrs. Poole).

It was during the course of my attendance at the séances that Mrs. Stewart was subjected to the severest tests that she has ever yet submitted to. I have never known them, (the committee) however, to submit to absolute test conditions, and they never permitted, to my knowledge, investigators to impose the test desired. She has always refused such tests as being covered with a mosquito netting. Whenever she submitted to tying it was with her own cotton rope, and never in a way such as an expert could not untie.

While I was keeping the Pence Hall boarders, Dr. Pence would frequently question me regarding his visitors, and appeared desirous of gaining points, and drawing me out, regarding what I might know of them.

I have heard Mrs. Morgan say that she knew Mrs. Stewart to be a fraud, and Mrs. Lewis, of Cincinnati, who at one time took Laura Morgan to Cincinnati, told me that both herself and Dr. N. B. Wolfe had caught Laura producing the manifestations, and in consequence sent her home.

Sept. 6th, 1879. HARRIET ADAMS.

The importance of the preceding affidavit will be seen, when it is remembered that Mrs. Stewart's present committee refuse absolutely to have their medium tested in any way, giving as a reason for such refusal that in the early part of her mediumistic career she was constantly placed under the severest test conditions, absolutely precluding, as they aver, any possibility of fraud. The affiant is a lady of the highest respectability and social standing in Terre Haute, and she deeply regretted that her duty to a long-deceived public should demand such unpleasant truths from her. Her statements as to the opinions of visitors at Pence Hall, has especial weight owing to the unparalleled opportunity she had of receiving information on this point. In this connection the writer would say that in a conversation had a few days since with a lady in Terre Haute, who now has the same opportunity of knowing the opinions of visitors that Mrs. Adams had some time since, stated that "fully eleven out of every twelve visitors at my house go away declaring the manifestations through both Mrs. Stewart and Laura Morgan to be fraudulent." This in effect, is the testimony of all those who have had the best opportunities of knowing whereof they speak.

AFFIDAVIT OF MR. —— ——
(Name suppressed for the present.)

Being duly sworn upon his oath, says:—

On the evening of March 31st, at the anniversary séance, I obtained a seat on the side of the cabinet, and within ten feet of same. I was in company with a lady, who also saw what is here stated. On that evening the spirits, as was said, "brought their own lights," thereby partially illuminating the cabinet, as well as their own forms. From the position we occupied we could see into the almost closed door of the cabinet and we several times distinctly saw a dark lantern, with the rays of light shining through the joints of same, in the hands of Mrs. Stewart. We also saw Laura Morgan, who was in the cabinet with Mrs. Stewart, rub matches upon her breast after wetting the ends of same in her mouth, producing thereby a phosphoric glow to her person, which was said by the faithful to be a spirit light.

Upon another occasion, a lady of my acquaintance, and living in the same house, presented to Laura Morgan's control a necklace, which said control promised to dematerialize and present to a friend of the donor. Presents are often made to the spirits in this manner, the presents in all cases being alleged to be dematerialized and rendered forever invisible to mortal eyes. After this lady had left the city, I happened to call at Morgan's house, and saw and identified this necklace in the possession of Laura Morgan, or rather, saw it hanging up in her room. Regarding the identity of said necklace, there is no possibility in my mind for question, as I was enabled by certain marks to identify it.

Sept. 7, 1879.

We have now to speak more especially of Laura Morgan, who, from the testimony we have on the matter, appears to be but a feeble imitator of Mrs. Stewart. About five years ago, under the control and auspices of her father, she gave séances at Pence Hall and throughout the country, in connection with another young girl, Sallie Cooper. Both of these girls became widely known as physical mediums, and were endorsed as genuine by Mrs. Stewart's present committee and many other equally accurate and trustworthy observers. Miss Cooper, then a young girl of but thirteen years, performed in public with Laura Morgan for about a year, after which she made a public exposure of the entire *modus operandi* by which she and Laura had been deceiving the public. She also, before a large audience in Terre Haute, performed in full gas-light the entire series of manifestations that she and Laura had been performing, and which had passed as evidence of spirit power and a future life. We append her sworn statement:—

AFFIDAVIT OF MISS SALLIE COOPER.

Being duly sworn upon her oath, says:—

In the winter of 1873 I first attended a cabinet séance given by Laura Morgan. She was just then developing as they represented. At her solicitation and that of Mr. Morgan, I also entered the cabinet for the purpose of aiding in spiritual manifestations. I quickly learned from Laura how she performed what few tricks she then produced, and by watching her learned to do them all myself, and also to improve upon and add to them. Laura and I thus played mediums for about a year. Many of Laura's tricks I afterwards taught her myself, and her father taught her the remainder. She seemed totally unable to do anything except as it was taught her. The entire manifestations were produced by ourselves unaided by spirit power. We often found it necessary to help one another, and when the tests were too severe for producing manifestations, Mr. Morgan would assist us by re-tying us less securely, or re-arranging instruments, etc., in the cabinet so that we could reach them. He always insisted upon conditions that enabled us to perform our manifestations in comparative safety. In addition to giving séances regularly at Morgan's house, and occasionally at Pence Hall, he took Laura and I on a traveling tour giving spiritual manifestations, and advertising as "The Child Mediums; or the Wonders of the Nineteenth Century." Beyond a small fraction of a dollar now and then he never paid me anything for what I did. After assisting them for about a year, and giving séances regularly at Morgan's house and other places, I went over to Mr. Morgan's one day, and asked Mrs. Morgan to borrow my handcuffs, chains, etc., used by us in our performance, as I wanted to give a private séance to a gentleman at my home. She refused to let me have them, stating as a reason that I would certainly be exposed and thus as she said, "Expose Laura at the same time by my carelessness." Becoming angry I told her that I would have him procure some for me, and then show him just how it was all done, which I did. After this Laura and I never gave séances together, and I have not done so since for any one except to illustrate how the pretended spirit manifestations were carried on.

With a full knowledge and understanding between us, Mrs. Stewart would often solicit me to go with her into her cabinet in Pence Hall, for the purpose of aiding her in her manifestations as I did for Laura. I did not do so principally for the reason that Laura was very jealous of me assisting any other medium.

SALLIE H. COOPER.

Aug. 26, 1879.

We would here note the fact that until about two years ago there was no concerted action between Mrs. Stewart and Laura Morgan, and, as is proven by several persons whose statements we publish, denounced each other as frauds. The controlling spirits, also, were of the opinion of the mediums, and denounced their neighboring competitors in like manner. But now that is all at an end, and there seems to be an understanding between them, and often on special occasions these two mediums even enter the same cabinet together. Sufficient power is thus gained for two spirit forms, seemingly twin-sisters of the mediums, to materialize and step out from the cabinet at the same time. In view of the fact that they and their attendant spirits had previously delighted in denouncing one another as frauds, this is a significant and interesting fact. Now, that these two mediums have combined their forces, and the same spirit band is claimed to control both, it necessarily and logically follows that any evidence against either one must fall with equally crushing weight upon the other.

About two years since, Mr. and Mrs. E. L. Lewis, of Cincinnati, visited Terre Haute and becoming interested in the manifestations of Laura Morgan, made arrangements with her parents to have her return to Cincinnati and remain with them during the winter. She returned with them, and after giving a few séances at the residence of Mr. Lewis, it was discovered that her manifestations were totally fraudulent. Mr. and Mrs. Lewis then had a kindly talk with Laura, when she confessed that her spiritual manifestations were then, and had been, produced by herself, and promised that if they would say nothing about it that she would never do so again. Mr. Lewis then sent her to her home in Terre Haute, when she immediately re-commenced giving séances, and has continued doing so to this day.

AFFIDAVIT OF JOSEPH ALLISON.

Being duly sworn upon his oath, says:—

I am a clerk in the St. Clair House which is almost opposite the residence of J. L. Morgan. Drunken rows in which Morgan is usually the chief actor, are of common occurrence in and about said residence. On the evening of July 14, 1879, between the hours of 10 and 11 o'clock, myself, Mr. C. A. Oaks, Dr. S. I. Mock and a number of guests of the house were sitting upon the sidewalk in front of the hotel, when our attention was attracted to loud and angry voices proceeding from J. L. Morgan and his wife. Previous to this outbreak Morgan and the husband of Annie Stewart had been sitting in front of the house drinking beer, and it was while Stewart was gone for more that Mrs. Morgan took an active part in the proceedings. In loud and angry tones she informed her husband that he was "a good-for-nothing lazy drunken loafer, living off the frauds practiced by Laura." "You know you first started this business," she added, "and I shant help it on any longer, and I won't have Laura doing it either." "You talk as if she wasn't my daughter, and I will do just what I please with her," he retorted. She then told him that she would not live with him any longer, and that she had helped him to deceive people as long as she was going to. "Well you'll lose a hell of a soft thing when you do leave me," said Morgan. Upon her repeating her threats to leave, he hiccoughed: "Well, why in hell don't you go then?" "I will go just as soon as I can get ready," she responded. At this point he attempted to force her from the house, saying: "Well you've got to get out now, that's what's the matter, God damn you," but finding that he was unable to perform the task undertaken, he desisted, and upon the reappearence of Stewart, settled himself down to beer drinking again. Much of the language here given, was reiterated, and accusations of fraud, and blasphemous language used to a much greater extent than I have here stated, only a portion of which I can give with certainty. The language here given in which fraudulent practices are charged, is exactly as used, with the exception that it is divested of much of its profanity and obscenity.

J. L. ALLISON, JR.

Nov. 2d, 1879.

The interesting conversation narrated in the above sworn statement is confirmed in every regard by several other witnesses whose statements we possess, but which it is unnecessary to publish.

In divers letters published in the interest of Pence Hall, the name of Mr. Booth, father of ex-Senator Booth of California, has been quoted, and been given as authority of the truth of materialization through the mediumship of Mrs. Stewart. To show the intrinsic worth of the testimony of Mr. Booth, and the evident unfairness of using his name as a weighty authority, we publish a short interview between Mr. Booth and our reporter:—

INTERVIEW WITH MR. BOOTH, THE FATHER OF SENATOR BOOTH, OF CALIFORNIA, SEPTEMBER 1, '79.

In reply to a question by the reporter, Mr. Booth said:—

"For any information concerning materialization I would refer you to Dr. Pence; he knows more about it than I do."

R.—But, Mr. Booth; I have but a short time to remain here, and as I cannot therefore be enabled to adequately form an opinion, I must content myself with taking the ready-made opinion of representative Spiritualists, who can be under no suspicion of being interested in its favor.

B.—Well, I don't know as I can give you much information. I haven't been there for over a year.

R.—I understand, though, from published accounts, that you have received from Mrs. Stewart very gratifying evidences of the truth of materialization.

B.—Well, I am perfectly satisfied that the phenomena at Pence Hall are genuine, for I have seen a great deal there.

R.—May I ask, Mr. Booth, what has been your experience there?

B.—I have seen and conversed with many of my spirit relatives and friends.

Mrs. Booth.—Why, how can you say that; you know you can't see even in the day time?

B.—Well, I know I spoke to those purporting to be my friends, and I don't think they would deceive me; besides it was my impression that they really were my friends.

R.—Then you have never recognized by sight any departed friends?

B.—Oh, no, but for all that I have no doubt that it was them.

R.—Then I presume you have recognized them by their conversation, and tests they have given you.

B.—Well, no, not exactly. I am very deaf as you perceive, and could not understand them, for they always spoke in a whisper.

R.—Then, in that case, Mr. Booth, what evidence have you of the truth that the materializations at Pence Hall are genuine?

B.—Why, I know that Dr. Pence is an honest man, and that Mrs. Stewart would not practice deception, but as for what you would call proof, I have none.

R.—But let me venture the opinion, Mr. Booth, that confidence in a medium is not sufficient upon which to base the evidence of spirit phenomena.

B.—Why, if you have no confidence in the medium, there is no use of investigating at all.

Mr. Booth is very deaf, and nearly blind, and is about ninety years of age. He seems very childish and simple, and must be totally unable to judge of the genuineness of spiritual phenomena. All who know him agree in saying that he is in his second childhood, and unable to see or hear anything distinctly.

With our limited space we can give only a fraction of the great mass of evidence in our possession, and which still continues to come in. Regarding the sworn statements here published, we have only to say that they are made by persons who have no interest in, or personal ill-feeling against, either the Terre Haute mediums, or their committee. We have aimed to give only as much of the evidence as will cover the entire ground, but possess, and will publish if need be, ample confirmatory evidence on every point.

Resolutions.

The following preamble and resolutions were unanimously adopted by the Spiritualists assembled in conference at Lake Pleasant, Mass., Aug. 31st, 1879:

WHEREAS, The legislatures of Missouri, Illinois, New York, Vermont, New Hampshire, Pennsylvania, and Ohio, have enacted laws making it a penal offense for any but graduates of established schools of medicine to practice the art of healing the sick, and,

WHEREAS, Efforts are being made in other States to procure the enactment of similar laws, and,

WHEREAS, The most signal advances in the practice of medicine have been made by discoveries of remedies and inventors of systems outside of the regular schools, and whose improvements were not accepted by the said schools until they were forced upon them by popular use or a compelling prejudice, and,

WHEREAS, Any attempt on the part of any school of medicine to monopolize the health or lives of the community, is an infraction of our plainest rights as American citizens, therefore be it

Resolved, That we not only protest against, but will oppose by every means in our power, the enactment, or the attempted enforcement of laws discriminating in favor of or against any method of medical practice whatsoever.

Resolved, That we firmly protest against any interference by the State, with those rights of the individual so manifestly beyond the pale of its authority as declaring by statute what physicians we may or may not employ—that is the sacred right of the man and is no business of the State.

Business Notices.

The action of Kidney-Wort on the Kidneys, Bowels and Liver, gives it wonderful power.

Those who desire a good article to restore gray hair to its youthful color, we would recommend to purchase Hall's Vegetable Sicilian Hair Renewer, a most excellent and valuable preparation.—Sold by all Druggists.

THE FORGETFULNESS OF PROFESSOR.—The Oxford Professor who, to avoid the wind when taking snuff, turned around but forgot to turn back, and walked six miles into the country, was no more forgetful than those who still use the huge, drastic, cathartic pills, forgetting that Dr. Pierce's Pleasant Purgative Pellets, which are sugar-coated, and little larger than mustard seeds, are a positive and reliable cathartic, readily correcting all irregularities of the stomach, liver and bowels. Sold by druggists.

A NEW METHOD IN MEDICINE.—By this new method every sick person can get a package of the dry vegetable compound, Kidney-Wort, and prepare for themselves six quarts of medicine. It is a specific cure for Kidney Diseases, Liver Complaint, Constipation and Piles, and a grand tonic for Females.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26tf

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. WILSON.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: $3 and three 3-cent postage stamps. Money refunded if not answered. 21-23tf.

DR. KAYNER, Surgeon and Eclectic Physician, examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, St. Charles, Ill., Box 404.

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25-20tf

The L. L. Congress and Free Thinkers' Convention—R. R. Rates and Hotel Rates.

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinker's Convention at Chautauqua Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States. Hotel accommodations can be procured at Cincinnati for from $1 to $4.50 per day. At Chautauqua Lake Convention for from 50c. to $2 per day.

H. L. GREEN, Secretary.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 5,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance.

H. L. GREEN, Sec'y.

The Northern Wisconsin Spiritual Conference,

will convene in Omro, Wis., Sept. 26th, 27th and 28th, 1879. Dr. James M. Peebles is engaged for the occasion. Other speakers will be in attendance. All Liberalists are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected.

WM. H. LOCKWOOD, President.
DR. J. C. PHILLIPS, Secretary.

Omro, Aug. 20, 1879.

The Northern Wisconsin Spiritual Conference

Will hold a three days meeting in Spiritual Hall, Omro, Sept. 26, 27 and 28, 1879. Speakers—Dr. Jas. M. Peebles, Wm. M. Lockwood, and it is hoped W. F. Jamieson. We wish to see all the Liberalists of Wisconsin at this meeting. Remember this is a three days meeting and will be called to order at sharp 10 o'clock, Friday A. M. So, friends, please be in season. Dr. A. B. Severance, the oldest and best psychometrist, will be in attendance to give readings. We hope to secure the services of a first-class test medium. Social dance Friday evening. Music by Severance & Williams' band, who will also furnish music through the meeting. Officers for the ensuing year will be elected. The friends of Omro will entertain free to the best of their ability.

WM. M. LOCKWOOD, President.
DR. J. C. PHILLIPS, Secretary.

Omro, September 4th, 1879.

Quarterly Meeting.

The Spiritualists of Western New York will hold their next Quarterly Meeting at Lockport, on Saturday and Sunday, Sept. 13th and 14th. Mrs. E. L. Watson and others are expected to be present.

By Order of the Committee.

Lockport N. Y., Aug 24th, 1879

Postponement.

The Quarterly Meeting of the Spiritualists and Liberals of Rockford and vicinity, is postponed from the 13th and 14th to the 27th and 28th of September. This is done in order to enable the Rev. J. H. Burnham to attend the meeting of the Liberal League at Cincinnati.

NATHAN TABER, President.

NEW SCALE OF PRICES.

TERMS OF SUBSCRIPTION TO THE RELIGIO-PHILOSOPHICAL JOURNAL, STRICTLY IN ADVANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year,	*$2.50*
" " 6 mos.,	*$1.25*
Clubs of five, yearly subscribers, sent in at one time,	*$10.00*
Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club,	*$20.00*

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. *Do not in any case send checks on local banks.*

Special Inducement.

We hardly think the friends of the RELIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S *worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give* TWELVE DOLLAR'S *worth, and to the sender of the third largest number,* FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so sent and the names must be sent in as designated in our *club rates*. Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

POST-OFFICE ADDRESS.—No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located.

New Advertisements.

DR. CLESSON PRATT.
Author of the Ozone Treatment for Catarrh and Throat Diseases, and Discoverer of the Cure for the Morphine Craze and Opium Habit. Pamphlet at Office or by mail. Price 25 cents. 248 State Street, Chicago. 27 8 4

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Truths of Spiritualism.
Immortality Proved Beyond a Doubt, by Living Witnesses.
BY E. V. WILSON, THE SEER.
Compiled from twenty five years' experience of what he saw and heard.

PREFACE.
DEAR READER:—We present you this volume of facts—tests from the spirit-life, given in every part of our country and approved by those to whom they were given.
They are but a few, selected from many thousands we have registered in our diary. The dialogues and discussions occurred just as they are related.
We give you facts just as they occurred, and you can prove their correctness by writing to any of the places we refer to. One thing the reader can rely on and that is, the facts speak for themselves. We are continually giving tests of spirit presence wherever we go. E. V. W.
Price, with cabinet photograph of author, $1.50. For sale by the Religio-Philosophical Publishing House, Chicago.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Genesis.

High on the cliff that framed the shore
I clambered,—on the cliff that bore
Upon its naked crest and sides
The signs of early chafing tides;
Where sculpturing icebergs deftly made
The pictured mountain peak and glade.

The dull refrain of restless waves
With echoed chords filled crags and caves,
And symphonies that rose and fell
With flow and ebb of ocean's swell.
On high, a cloud majestic swept,
Athwart the sea its shadow crept.

Beneath the cliff, dividing land and bay,
In deep repose the darkened forest lay.
The noisy waters rolled in tuneful sound;
The voiceless woods were still with calm profound,
Save when a louder wave's impetuous rush
Came faintly swelling to the inner hush.

No human foot had ever trod
That still, secluded, distant sod;
No human voice had ever rung
Those wild and silent trees among.
The stranger isle, by man unknown,
Pillowed in waves, had slept alone.

Descending from the sunburnt height,
I sought the cooler, mellowed light
That lay within the verdant shade
And with the timid sunbeams played.
Here e'en the fierce sun's boldest rays
Entered abashed the leafy maze.

Upon a mossy mound, in thoughtful mood,
I lay reclusely shut within the wood.
The teasing winds the sleeping leaves awoke,
And through the dell their drowsy murmurs broke,
That fainter grew, and fainter growing died
As sped the winds to fret the distant tide.

I, gazing, lay,—my senses lulled
With odors swept the air had culled,
And carried on her laden breast
As incense to her earliest guest,—
And saw, throughout, one breathing thing,
A butterfly on tinted wing.

The little monarch of the isle,
Flittering here and there awhile,
Poised on its purple throne,—a flower
Beneath the fern leaves' shelt'ring bower.
"Did Providence then mold," thought I,
"All this to feed a butterfly?"

"This sinless Eden but for that prepare?
These harmonies to die on empty air?"
"To form this spot no special plan was laid,"
The answer came from sea and cliff and glade;
"God sowed the seed of law in chaos' gloom,
One seed fell here,—the isle burst into gloom."

—*Ernest Dale Owen, in Atlantic Monthly.*

CAN SUCH THINGS BE?

A Communication Purporting to be From a Departed Husband.

[From the Rochester Democrat and Chronicle.]

There is a lady now in this city who relates, with earnestness and apparent truthfulness, a truly remarkable and very interesting story. Obtaining an inkling of the matter, a reporter of the *Democrat and Chronicle* called upon the lady, and from her obtained the particulars of the case. It will prove of interest not only to those who are believers in modern Spiritualism, but to all who are interested in the strange phenomena and manifestations purporting to have a spiritual origin. The story is as follows:

David Locke of Batavia, the father of the lady narrating the story, was a soldier in the war of 1812. He died at his home in Batavia, Feb. 4, 1878, at the age of eighty-seven years. When the act granting pensions to the veterans of the war of 1812 was passed, Mr. Locke tried to secure the amount rightfully belonging to him, but was unable to do so, owing to the fact that he could not recall the name of the captain under whom he served or the number of the regiment to which he belonged. For years he endeavored to bring up again the name of his commander, but the half century which had elapsed since the days of his service and the blunting of the aged man's memory from disease, prevented him from recalling the desired facts. His old comrades were gone and he was unable therefore to prove his identity as a private in the war, and could not obtain a pension. When his death occurred, at the time above given, of course all hope of ever securing the money was abandoned by the family.

Some time after the death of the husband, the widow, Mrs. Sarah Locke, was passing the house of a worthy lady of Batavia, possessed of mediumistic powers—Mrs. Sarah Stevens. Mrs. Stevens was impressed to call the old lady into the house, saying she wished to have a talk with her. After conversing a short time the clairvoyant medium became entranced, and soon she informed Mrs. Locke that she saw her husband. His surroundings were described as pleasant, he seemed cheerful, and was seated at the foot of a tree. Mrs. Stevens said to the widow: "Your husband wishes me to say to you that you will be able to get the pension." After a few more remarks the clairvoyant returned to consciousness, and the old lady left thinking the whole affair very strange. She was not sorry to hear of her husband's happiness, though she was no believer in the power of departed spirits to return, and she placed not the slightest reliance in the truth of the prediction in reference to the pension. Some weeks later Mrs. Locke again received an invitation to visit the medium. She complied, and Mrs. Stevens again became entranced, and apparently held another and longer conversation with the spirit of Mr. Locke. In this communication the forgotten name of the captain under whom Mr. L. served was given, also the number of his regiment, and the spirit of the deceased soldier requested that the names he had given be sent at once to the pension agent at Canandaigua, with the requisite application for a pension, and said it would be granted. The old lady had no faith, but on relating what she had learned to her family and some friends, it was decided to comply with the request. The names, etc., were forwarded, and the agent on making examination at Washington found the statement correct, and the name of David Locke enrolled in the company of the captain whose name had been given. The widow received at once the amount due her for the first year, $96, and papers entitling her to the same annually as long as she may live.

This story is given exactly as narrated to our reporter. Its truthfulness is vouched for by parties whose reputation for honor and integrity is unquestioned. Mrs. Locke has for many years been a member of the Presbyterian Church of Batavia, and was not a believer in modern Spiritualism, neither is our informant. But they believe the pension was secured through the information given by the clairvoyant medium and such is the belief of the neighbors acquainted with the facts. We give the statement and leave the reader to form his own theory as to the nature of the power by which the knowledge of names was obtained, which resulted so fortunately for the widow of the deceased soldier.

D. Noteman, M. D., of Wauseon, Ohio, writes: The cause is progressing finely in this vicinity. I delivered an address last Saturday in the United Brethren Church to an orthodox audience, from the moral and Spiritualistic stand-point, and it was well received. I read A. J. Davis' description of the second birth into the Summer-land, or what the orthodox term passing the dark valley and shadow of death, and it was listened to with profound attention. Bro. Tuttle spoke on the Fair Ground, to a large concourse of people, on the 17th of August. His peculiar style and manner of presenting unpopular truths, rivets the attention of the skeptic and unbeliever, without exciting their combativeness, and gives general satisfaction.

THE SPIRITUALISTS.

Assembled at Porter's Grove, Addresses by Rev. Samuel Watson and Parker Pillsbury.

Out-door religious services are no longer the exclusive property of any one or two religious sects, but all denominations, at certain times, now abandon for a time their houses of worship and betake themselves to the woods and fields for seasons of religious worship. The annual grove meeting of the Spiritualists of this city and vicinity was held at Porter's Grove, on Euclid creek, yesterday morning and afternoon, Thos. Lees presiding. A very large attendance was present from the city, and during the day a large number of buggies and wagons came into the grove, which is a beautiful spot for such an occasion as yesterday's. In the grove an open stand had been erected and tastefully trimmed with evergreens, and around this the exercises of the day took place. The first on the programme was the reading of a suitable poem, after which there was singing by the choir. Bertha Smith, a little girl, who is claimed to have the powers of a clairvoyant, delivered the invocation. The chief speaker of the day was Rev. Samuel Watson D. D., of Memphis, Tennessee, formerly a prominent member of the Southern branch of the Methodist Episcopal church. He has held various positions of more or less prominence in the church, and during the past twenty years he claims to have held the spiritual theory, but was not interfered with by the church. In 1872, however, he withdrew from the church, and since that time has occupied a very prominent position among the Spiritualists. His address in the morning consisted mainly in giving an account of his own life, and of the causes which led him to accept Spiritualism. Mr. Watson is the foremost defender of modern Spiritualism from Biblical stand-point. At the conclusion of his remarks, the audience separated for dinner which had been provided by the ladies for the large crowd present. In the afternoon the exercises of the Childrens' Progressive Lyceum occurred. The lyceum is the Spiritualists' Sunday school and the exercises of the children consisted mainly in an exercise in calisthenics, singing, recitations, &c. The scholars in the exercises kept time to a violinist who played in a regular medley, consisting of such music as "Coming thro' the Rye," etc. The exercises were under the charge of Charles Collier, the conductor—Tillie H. Lees, leading the calisthenics. At their conclusion Mr. Thomas Lees introduced the veteran abolitionist, Parker Pillsbury, who as an abolitionist has deserved the respect of all parties, but since then has been identified with various "reform" movements. After giving a short account of his own life and early theological beliefs, he launched out into a little arrangement of the church and the ministry. The gentleman, who is now getting quite aged, took what would be called a pessimistic view of the state of society, commented upon the great increase of crime, the degenerated condition of the youth of our land compared with his day, and in short, like his fellow-reformer, Wendell Phillips, thought that everything was corrupt and the country on the verge of ruin. Contrary to general expectations, he barely touched upon the subject of Spiritualism, but spoke about the "Type of manhood required at the present time," insisting upon the necessity of a more perfect development of the man, both moral and physical. At the close of Mr. Pillsbury's remarks, Mr. Watson was again called upon, and made a few interesting remarks, especially as to the relation of the Bible to Spiritualism. Mr. Watson has evidently retained many of the views which he has been advocating in the Methodist church, and his views, yesterday, did not appear to be approved by all the Spiritualists present. His own views, in reply to a question by the reporter, are briefly as follows, and are given because they may be of interest to many readers: "Spiritualism recognizes no authority in heaven or earth binding on themselves. Every one is responsible to and for himself." He said that Spiritualists now attach more importance to the Bible than they did a few years ago. There has been a great change of opinion and they now, mostly, regard it as the best book extant, yet by no means infallible and containing many errors. The gentleman took the somewhat novel position of defending Spiritualism upon strictly Biblical grounds. He said that the two best characters in the Bible—Joseph, the diviner, and Samuel, the seer—were both mediums. At the conclusion of his remarks he answered a number of questions from the audience, after which the exercises of the day were concluded. Mr. Thomas Lees announced that the Annual Alliance Convention of Liberals and Spiritualists would be held at Alliance, O., from the 28th to 30th inst. inclusive. It is reported that an effort is to be made to in some way form a closer union between the Christian and Spiritualistic churches. —*Cleveland (Ohio) Leader.*

An Earnest Appeal from E. V. Wilson.

To the Editor of the Religio-Philosophical Journal:

Here I am prostrated, after the most brilliant (but brief) campaign that I have ever made; completely exhausted—not even able to help myself, but am being kindly cared for by Mr. and Mrs. Brown at their private Hotel, 470 Broadway. I am lacking vitality and need rest; but rest now means the loss of my home next year, hence as soon as I am able to move, work must follow, hard work, even if I die, for to lose my home, would be equivalent to death!

There have been many responses to the letter published over the signature of Milton Allen, and I have sold a goodly number of books at the camp ground; but I am idle now—not for want of calls, but for want of health, not being able to stand or walk for ten minutes at a time. Now, I wish help, either a loan at six per cent. to liquidate matured mortgages, or purchasers for my books. I know fully ten thousand people who would purchase my book and photograph, if I could see them, but I can not; therefore I take this means of appealing to them for help—not as a beggar for charity, but for them to purchase my book and a splendid photograph of myself, that I may meet the interest now due on my indebtedness, and for which I shall continue to pray.

Trusting to see you as soon as I am able to move homeward, I remain as ever, a true friend and Spiritualist. E. V. WILSON.

Saratoga, N. Y., Sept. 6th, 1879.

Endorsement of E. V. Wilson.

BRO. E. V. WILSON:—We the undersigned, visitors at the Lake Pleasant Camp Meeting grounds, having attended your conferences and test séances, take this opportunity of expressing our approval of the course adopted by you in conducting them, and we also thank you for the many suggestions offered as a means by which a more spiritual growth might be attained, as we are conscious thereby of having received a more comprehensive understanding of the spiritual philosophy in all of its various phases, than we heretofore enjoyed; and we take this method of publicly thanking you for the daily feast spread before us. As a worker in the cause of Spiritualism, we can recommend you to all seekers after truth, knowing that all such will receive what the soul craves, positive evidence regarding the life immortal. Hoping to meet you at this place another year fully restored to health and in more commodious quarters, we remain yours truly. D. Jones, editor of the *Olive Branch*; N. B. Reeves, Treasurer of the Brooklyn Society of Spiritualists; Dr. C. L. Roe, New York city; Mrs. R. Jones, Mrs. Maria Hart, F. E. Bowen, and two hundred others.

M. D. Ferris, of St. Charles, Minn., writes: I have taken the JOURNAL so long that I can not do without it. We have a medium here, trance speaker, who has given a lecture every Sunday when the weather would permit, for the last three years, at my house, and in a room fitted up for the purpose, and used for no other. She speaks on any subject that may be given her.

Twenty-six years ago, Mr. Capron, in his excellent work on "Modern Spiritualism" wrote: "In some parts of the country the belief in tangible spirit evidences has become so general that excitement is past. From this circumstance some of the opponents imagine that it has died out, mistaking the quiet of conviction for the loss of all interest in the subject." If this was true a quarter of a century ago, it is still more applicable now.

Neshaminy Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Col. Kase, one of our large-hearted enthusiastic Philadelphia Spiritualists, unwilling to abandon the cause too abruptly at Neshaminy Falls Grove, made arrangements with the railroad company, and others concerned, to hold a Grove Meeting, Aug. 31st. The day was truly a golden autumn day, and nearly two thousand people were assembled. Mrs. Shepard addressed the audience in the morning, and Cora L. V. Richmond at 3 P. M.; both these ladies are too well known to the spiritual public to require a statement as to the grand treat that was enjoyed by the auditors, who had gathered in the grove.

The Colonel proposes (weather permitting) to hold another Grove Meeting at the same place on the 3rd Sunday in September. Thus the cause moves on, in a kind of missionary way, and men are constantly getting their settled notions disturbed, and being frictionized with new thoughts, they begin to doubt their safety in the old creeds; then they are restless and look about them for something to supply the hunger of the soul. We see them knocking at the door of Spiritualism day after day. Ah! brothers, we who stand on the outposts of this heaven-born philosophy, with beacon lights in our hands, are we careful always to have them trimmed and burning? Are we truly sustaining the character of "the salt of the earth and the light of the world?" If so we can take these brothers by the hand, and say to them, "Come with us, and we will do you good;" if the heart is aglow with warm affections, the language kind and gentle, and the countenance radiant with complacence, the circle of love is complete, and men and angels will be attracted to us and bear us company in the onward movement of the harmonial philosophy.

In reading the reports of the various Camp Meetings East and West, I am sorry to see such a mixture of things. We try to buckle on too many side issues with pure Spiritualism. We seek too much to fight the world's battles, before we have clearly defined our own position. This is not right. Some of our lecturers use a little too much thunder, are too abusive of other people's creeds, to be very successful in winning their way to fame. They should copy a little after our English brothers, who say a great deal, with a vast amount of meaning, too, in a decorous way, without offending the most fastidious ear.

The devoted and pious Margaret M. Althens, wrote in a letter to her husband, just before her death:

"If the disembodied spirits may be favored with the knowledge of things done below, and still interested in that which concerns their dear relatives, as I have some reason to think they are, how gladly shall I accept the pleasing employ of attending you as an invisible guardian angel, to warn you of dangers, and to lend you aid in every season of distress. My first care should be to wipe the tears from your beloved cheek, to soothe the wound my removal has made, and to help you to triumph over your loss with fortitude and resignation, becoming you as a child of God."

Were the veil withdrawn, we would find the above to be the sentiment of every Christian heart, but the galling power of the creed enslaves the soul and prevents the exercise of free and untrambled aspiration. Thank God, spiritual intercourse is not confined alone to the believer, but comes often unsought for, to the opposer and unbeliever; however, not one-hundredth part is ever given to the world, but is forgotten and buried in the whirl of a busy selfish life.

The following incidents occurring in this city but a few weeks ago, are illustrative of what is constantly going on to make up the record of human experience:

"A family, with a part of whom the writer was acquainted, were visited by the Angel of Death. First, the father was taken away; he was a Spiritualist. A few years later Robert, a son was rudely torn from the bosom of his family; he, too, had the light of spiritual intercourse in his heart. Walter, a remaining son and brother, left behind, neither he nor his wife indorsed Spiritualism, but believed it to be a great delusion. One afternoon a few weeks ago, Walter was sitting in his room quite unwell; he heard footsteps coming up the stairs and into his room; he looked up and there stood his brother Robert. Through fear he closed his eyes, but he soon opened them again, only to see his brother extending his hand and smiling. Fear again closed his eyes, and when he reopened them his brother was gone. He called his wife, and commanded her not to make light of what he was going to say. Relating the facts, he stated that he felt sure something was going to happen. A sister's child being very sick, they took the event as a token of her passing away, but the very next day Walter died in the chair in which he was then sitting. I am not authorized to give names, but am able to attest the facts at any time."

A few weeks ago a man living in the southern part of the city, unable longer to bear with adverse circumstances in life, committed suicide. He went upstairs, got his pistol, came back to the first landing, called to his family, bid them farewell, then deliberately blew the top of his head off.

A married daughter living many blocks away from the parental residence, was too low with heart affection, to have the sad intelligence of the death of her father communicated to her. A few hours after the event she lapsed into a kind of doze, but soon woke up in a fright, and said that something dreadful is going to happen, for she saw the wall of father's house all bespattered with blood. She then asked to see her father, and when told that she could not see him then, as he had one of his sick spells, she seemed satisfied for the moment; yet a constant longing to see him was to her an apparent distress, until a quiet sleep calmed her agitated mind, from which she soon awoke saying with smiling countenance, "I have seen father; he said I should be with him in the morning." The next morning she passed away to meet her father, without ever knowing while in the body that her father had committed suicide.

Of such, friends of the Christian Church, is the evidence we find constantly in your ranks, and of such are your desires. Strive no longer to oppose the light that radiates against the closed windows of your own hearts; garnish the royal temple of your souls with gems of spirit truths, and let the angels who have passed through the vale of shadows before you, find a welcome return to your hearths and homes. JOHN A. HOOVER.

Philadelphia, Sept. 3rd.

Which is Right?

In the JOURNAL of August 16th, in reply to one of a series of questions relating to the Bible, A. J. Davis says: "Scholars of the church have had their hands upon and in those writings from the very first day until now, and they are still giving new translations. *Chapters and verses, for example, were invented by the scholars after the thirteenth century.* But there are thousands of Sunday school children, who imagine that the very chapters, and the verses, were dictated by God to His chosen penman."

In Vol 2, page 137., Progress of Religious Ideas, Mrs. L. M. Child says: "In progress of time, it was found that various errors had crept into the text of the Law and the Prophets, in the course of numerous copyings. Words had been mangled, and consonants removed and misplaced, in the most capricious manner." *After their final dispersion, the Jews appointed learned men to prepare a revised and corrected copy,* to serve as a standard. In this work, they were guided partly by the authority of tradition, and partly by their own judgment. They compared copies, and when they found differences in the reading, they inserted one in the text, and put the other in the margin. With reverential anxiety to prevent future errors, *they divided the books into verses, and numbered the verses;* they marked the words which they believed to be changed, the letters they deemed superfluous, and the different significations of the same word. They counted how many times the same word occurred at the beginning, or in the middle, or at the end of a verse. They even counted the letters, and recorded that the letter Nun in the word Gehon, came precisely in the middle of the Pentateuch." I have seen other accounts of the time when, and by whom the Bible was divided into chapters and verses, which I cannot now quote. Brother Davis is accepted as authority by many, he speaking, as is supposed, by inspiration, or from his "superior condition;" but shall he be accepted as authority upon historical points when other writers and he disagree? Hence the question, which is right? J. H. Y.

Singular Experiences.

To the Editor of the Religio-Philosophical Journal:

The invitation in some of the late issues of your brave paper for communications from those that have had any noted spiritual experiences, or have seen any wonderful manifestations, had tempted me to give your many readers a trifle from my store of experiences and knowledge, picked up here in Bozeman, Montana. Though we live on the outskirts of civilization, I find that the waves from the golden shores of the Summerland, beat right at our feet, and though deprived of many of the conveniences that you enjoy in the old settlements, we are not deprived of, but are blessed with, the presence of our departed loved ones. We hear but few lectures from earthly teachers, but we are often highly entertained with grand communications from the spirit side of life, and it is to give an account of some of these, that I write you.

There are several private mediums in the place, and among these we are favored with the most noted one in the territory, Mrs. Emma Mounts, a sketch of whose history was given the readers of the JOURNAL, about four years ago by Hon. H. N. Maguire.

One year ago the 19th of April last, Mr. and Mrs. Cook, a worthy couple, of this place, were compelled to resign from their loving care to the cold embrace of the grave, the cherished form of a very interesting child, a little girl of nine summers. Mrs. Cook has one of those finely attuned organisms, that seems to be sadly out of place in this rude world of trials and disappointments, and her whole being seemed to be so interwoven with that of her child, that the loss of it made her almost distracted; so intense was her grief, that her friends began to fear for the result. Day and night, she kept calling for her sweet darling. After the last sad rites were paid to the loved one Mrs. Mounts took Mrs. Cook home with her, thinking that a change of surroundings might be beneficial. In two days after, I made a call at Mrs. Mounts and found Mrs. Cook lamenting, like Rachel of old, and would not be comforted by anything that we could say or do for her. After exhausting all of my spiritual balm, I was getting discouraged, when we were startled by a small pebble falling on top of the heating stove, as if dropped from the ceiling. While we were looking on in wonderment, more fell in different parts of the room. It was about five o'clock in the afternoon and as light as sunshine could make it. There were but three of us in the room sitting within a few feet of each other, and the hands of each one in plain sight. Mrs. Cook instantly became quite interested and left her seat to pick up the pebbles from the carpet. No sooner did she pick one up than another fell in some other portion of the room, and she was kept busy running from place to place, like a little child, for an hour and a quarter. When Mr. Cook returned from his work, the pebbles were still falling. A few minutes after his arrival the Chinaman announced that supper was ready, and we all went to it. Returning to the sitting room we had hardly got seated, when the pebbles commenced coming down again, and continued to drop until dark. During the most of this time there were loud raps on the floor and other parts of the room, and many questions were answered through that medium by unseen intelligences.

I have been an investigator of Spiritualism for the past twenty-six years, and I have had séances with most of the noted mediums in the United States, and I am satisfied that more phases of manifestations take place in the presence of Mrs. Mounts, and through her mediumship, than through any other medium I have seen or heard of. Under the circumstances I can fully appreciate the truthfulness of a couple of lines taken from some stanzas as written by a gentleman of this place on her mediumship.

"Manifestations strange through thee are given,
Of every phase that comes to earth from heaven."

A week ago we received a pencil sketch of Mr. S. S. Jones from her hand. It was done almost instantly and all who knew him, say it is a splendid likeness.

Mrs. Belle Chamberlain, of California, has been with us for two weeks, and is making quite a stir in the place. She is a very fine inspirational speaker. W. J. DAVIES.

Bozeman, Montana, August 25, 1879.

Letter from Wash. A. Danskin.

To the Editor of the Religio-Philosophical Journal:

In your leading editorial of August 23rd, you introduce Mrs. Danskin's name in a manner that demands notice from myself. If I understand your meaning, you charge her with either fraud or delusion, or both in the production of the "messages" which appear under her name in the *Banner of Light*. I, therefore hasten to pronounce such charges utterly without foundation in fact.

* * * * * *

The time is near at hand when Mrs. Danskin and myself will pass into closer companionship with those beautiful beings of another world who have been our wise counsellors, guides and protectors in this, and we do not intend to enter their presence with our garments soiled.

Have you not done Mrs. Danskin injustice?

Baltimore, Md.

If Mr. Danskin had read our remarks attentively and critically, he would have seen that we have cast no imputation whatever either on the honesty or good sense of Mrs. Danskin. His sensitiveness is wholly uncalled for and out of place. We were discussing general principles, and merely instanced Mrs. Danskin as one of the contributors to the "Message Department." Our position was, that those messages, being wholly unauthenticated and unverified, (with, perhaps, a very few exceptions), they were wholly unsatisfactory. We know that critical Spiritualists, very generally, think just as we do in reference to the subject. A medium may dictate or write down a supposed message in perfect good faith; and yet it may be either the product of a deceiving spirit, or the automatic work of her own brain in some state of changed or suspended consciousness. That a medium should be always infallible, we presume Mr. Danskin will not venture to claim. To intimate that she may be sometimes deluded, is not therefore a grave charge; and an opinion to that effect is venal. The fact that messages come in Mr. Danskin's presence, and are written down by his hand, do not add to their authenticity. It is not necessary to hypothecate "a morbid condition of the mental faculties" in Mrs. Danskin, to suppose that she may be at times deceived; nor is it necessary to hypothecate any moral obliquity. That she is a good medium and an estimable lady we do not doubt. What we say of her messages from the departed, we say of every other medium's. They are of no value unless the proofs of identity are perfect. We honor Mr. Danskin for all his good and disinterested work in Spiritualism, and have said nothing at which either he or Mrs. D ought to take offence.

Spiritual Meeting.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

The Spiritualists of Northwestern Ohio, held their seventh annual meeting in a fine grove recently fitted up for the occasion, four miles north of Antwerp, Ohio. Hudson and Emma Tuttle were with us. The meeting was presided over by M. K. Wilson of Auburn, Ind., a very able and worthy gentleman. The meeting continued two days, commencing August 23d. We had a very enjoyable time. Mr. Tuttle in his four discourses epitomized Spiritualism in its phenomena, philosophy and religion. Mrs. Tuttle's readings and fine musical talents, added very much to the interest of the occasion. On Sunday, we had an audience, variously estimated at from four to six thousand people, who were held with wrapt attention by the "farmer philosopher." Mrs. and Mr. Tuttle left a very favorable impression upon the people generally; and should it be their fortune to come this way again, they will meet a kind and cordial reception. Spiritualists have no need to fear that their cause will suffer in the hands of such able and representative workers. A. J. CHAMPION.

Mr. Tyerman's Chicago Experience.

In giving an account of his American experience to a Melbourne audience, Mr. Tyerman said: In Chicago he met Colonel Bundy, the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, Mrs. Cora L. V. Richmond, the trance lecturess, and others. Colonel Bundy is doing a good work in trying to free Spiritualism of the humbugs who have fastened themselves on the movement, and he was sure that all true lovers of the cause would wish the colonel God-speed in his endeavors.

In Chicago he saw two slate-writing mediums, Mrs. Simpson and Mrs. Blade, and obtained writing on slates under such conditions as were absolutely fraud-proof. He first went to Mrs. Simpson, and allowed the use of her slate in the production of the phenomena. He had his hands on the table; then he requested the privilege of holding her hand under the table. He then held her disengaged hand above the table, and held the one beneath the table pressed against the slate. He thus could detect every movement which could possibly be made by either of her hands. Under these conditions he received messages from his spirit friends. He then asked permission to hold the slate *himself*, under the table, not that he had any doubt of the phenomena, but that he wanted to take every precaution against fraud, so that he might be able the better to silence those cavillers who will not examine those facts for themselves. The request was granted, and thus, whilst he held the slate himself *beneath the table*, the lady's hands being *on the top of the table*, he obtained a message.

There was still one objection which might be raised to this, and that was—she might have the slate prepared with chemical writing. Of course, if she had, it would be difficult to conceive how she could have anticipated his visit, and have known his spirit friends. But still this objection might be raised, and so, to meet it, on the next occasion he went into a stationer's shop, where he was unknown, and bought a common school slate. He cleaned it, showed it to the lady, and under the same conditions as on the former occasion the lady *not having touched the slate*, he obtained a communication. Doubtless they had heard the "chemical preparation" theory put forward by the enemies of Slade to discredit his mediumship, but this case would entirely meet the objections, and for himself he could not invent any other theory to explain the facts, but was obliged to believe the phenomena he witnessed to be *bona fide* spiritual manifestations.

With Mrs. Blade he obtained equally satisfactory proofs of the genuineness of slate-writing mediumship. With his own slate he obtained messages from his own departed friends. He had these slates in his possession now, and they were standing witnesses of the manifestation of at least some "force," and an intelligence guiding that force. If there had been simply the evidence of some force, he might not insist upon the theory of the Spiritualists; but when in addition to the have evidence of force he found upon his slate a message signed by his own departed friends, he was as much bound by the laws of his own mental constitution to believe that it had an intelligent author, as he was bound to believe that the writing he held in his hand was written by an intelligent being.

Notes and Extracts.

Only the Spiritualists have a correct view of life and death.

The foundation of Christianity rests upon the possibility of there being such a thing as original sin.

We don't suppose the man lives who can tell whether Mother Eve stubbed her toe or stepped on her dress when she fell.

If a child is born with certain elements of character, be they good or bad, the cause from whence these elements spring, is the one accountable.

Spiritualism, unlike all other forms of religious exercises, appeals directly to the inner recesses of the soul. It is a religion that must be felt to be enjoyed.

Paul admonishes us to seek for spiritual gifts, which he defines to be speaking in other tongues, discerning spirits; healing by the laying on of hands, and other phases we will not now repeat.

One of the essentials in life is keen spiritual conception of natural law, the law of correspondence, the relationship of one form of life to every other form, and the duty one being owes to another.

The tendency of religious teaching has been to hold the mind to certain prescribed rules. All the aspirations of the soul must ascend by one channel ere Deity would begin to listen, or his angels record the same.

A lady who had refused to give, after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery she said: "God could not find the way to my pocket, but the devil did."

A young lady was endeavoring to impress upon the minds of her Sunday school scholars the sin and terrible punishment of Nebuchadnezzar, and when she said that for seven years he ate grass like a cow, she was astonished by a little girl who asked, "Did he give milk?"

A Tallahassee minister who had held numerous night meetings in order to arouse religious enthusiasm, and the work of progressing slowly, bewailed the return of his labors in only converting half a dozen souls thus: "I tell you, my hearers, it don't pay for the gas."

Death, when rightly comprehended, will be the best friend man ever had, for when the physical body is laden with cares and the soul cries out for relief, then death comes and throwing around the suffering form its mantal of charity, bears away the spirit where bodily sufferings are unknown.

Let none be deceived by mistaken mediums. The more common the belief in Spiritualism becomes, the more danger of taking for granted without proof. "Try the spirits," and the mediums too. Let no false delicacy prevent any reasonable test. Let us never have the mortification of being believers on insufficient evidence.—*Capron.*

Lyman C. Howe speaking of the death of Dr. Weaver, says: "As a medium he had few equals. As a healer, he had some powers that I have never met elsewhere. The quiet touch of his soft fingers often burned to the bone like red hot needles probing the flesh. I have seen patients scream with the pain, yet no mark was left! I know it was real, for I have felt it while under his hands. Those who deny any power or substance passing from mediums to their patients ought to feel this burning electric shock which so frequently stung the patients under his hands."

A Subscriber writes as follows from Tonganoxie, Kansas: Your course is glorious; educative, delicious food for reflection; growth of soul, increase of wisdom, calmness, genuine goodness. It is safe for the people, safe for the country at large, safe for our glorious cause. Spiritualism is making a rapid growth as to numbers; but to keep it healthy and prevent stagnation, is the grand work of the hour. Persevere in well-doing, and our beautiful ship will sail on through every storm, never leaking or going down amid the waves. S.

Buddhism.—Nothing, as we read them, is more simply beautiful and pure than the creed and commandments of the Buddha. Whether or not they are as much overlaid with man's deformities as is the Christian faith, I do not know. But at any rate it is to be feared that Buddhism is no exception to the rule that God's pure truth will not keep amid the defilements of this earth. It becomes corrupt, and shares the fate of corruption. So it may be that the five great commandments of the Buddha—not to kill, nor to steal, nor lie, nor drink intoxicating drinks, nor foster bodily lust—are not observed in their original simplicity. If they be, then must it be admitted that the Buddhist "is not far from the kingdom of God." His "flesh subdued to the spirit," his passions mortified and tamed, self conquered, and spiritual meditation habitually exercised, he is fitting himself by the discipline of patience for the "calm of those who rest in Boodh"—the Nirvana of the persecuted. "My field," said Gautama-Buddha, "is the law; the weeds I clear away are the cleaving to life; my plow is wisdom; the seed I sow is purity; my work, attention to the precepts; my harvest, Nirvana."—*Psychological Review.*

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Tkt. Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	§7:00 a m
9:15 p m†	Sioux City and Yankton Express	§6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	§7:00 a m
3:45 p m*	Sterling Express	*11:00 a m

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Leave.		Arrive.
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:15 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:00 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*8:45 a m *7:00 p m
6:15 p m*	Junction Passenger	*6:15 a m

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:30 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
8:00 a m*	Milwaukee Fast Mail	*4:00 p m
8:30 a m.	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m†	Winnetka Passenger (daily)	[illegible]
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

Leave.		Arrive.
11:30 a m*	Lake Forest Passenger	7:30 p m
4:10 p m*	Kenosha Passenger	*9:00 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:55 a m
11:00 p m*	Highland Park Passenger	*10:00 p m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Leave.		Arrive.
9:30 a m*	Green Bay Express	*6:50 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
3:30 p m*	Woodstock Passenger	*9:35 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:30 p m*	Desplaines Passenger	*7:45 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m‡	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m‡	LaCrosse Express	‡7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m‡	Winona and New Ulm	‡7:00 a m
9:00 p m‡	Green Bay and Marquette Express	§6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

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Leave.		Arrive.
7:50 a m	Davenport Express	7:05 p m
10:30 a m	Omaha Express	3:40 p m
10:30 a m	Leavenworth and Atchison Express	3:40 p m
5:00 p m	Peru Accommodation	10:30 a m
10:00 p m	Night Express	6:30 a m

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Leave.		Arrive.
6:55 a m	Accommodation	6:40 a m
8:40 a m	Accommodation	7:45 a m
12:30 p m	Accommodation	9:10 a m
4:15 p m	Accommodation	1:30 p m
6:15 p m	Accommodation	4:40 p m
7:10 p m	Accommodation	6:30 p m
11:30 p m*	Accommodation	*11:00 p m
1:15 p m†	Accommodation	†10:00 a m

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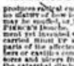

CATARRH

SYMPTOMS.—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick mucus, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

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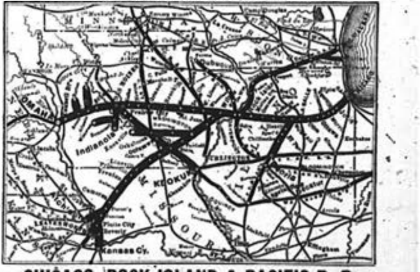

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Continued from First Page.

rooms, passed back into the room containing the wardrobe, and went back and forth a couple of times. If, in this way, any "traps" were conveyed to the cabinet, an easy way to dispose of them would be offered in "George's" going into the back room, where he sees "a ghost" and returns frightened, and then returns for "Minnie" to talk from the cabinet.

During my visit the committee were evidently at their wit's end what to do. They said, "You are the hardest person to know how to suit we have had to deal with. You make no demands and leave it all with us." I replied, "Gentlemen, I only want positive evidence of full-form materialization of spirits; take your own course, or rather let *spirits controlling* take their course and give me positive proof if possible. Before I leave, if I have any suggestions to make, I will offer them for your consideration, but I have nothing present.

After a few days I, became satisfied I could get nothing more, and wrote to Col. Bundy to that effect, but from his writing me to have patience and exhaust all my resources before I left, I remained four days longer. During my investigations I at one time proposed the following questions and received the answers as given:

Gentlemen of the committee, I want what to me will be positive knowledge so I can speak without hesitancy and say I *know* it is true. Can you arrange so I can take hold of the hand of the spirit and of the medium at the same time.

Dr. Pence.—"It can't be done." Mr. Hook was present and acquiesced in the answer.

If it cannot be arranged for me to take hold of the hands of both at one time, can I be permitted to touch the hand of the medium while the spirit is in sight?

Dr. Pence.—"No! It wouldn't be allowed. The spirit is connected with the medium by a cord like the umbilical cord—has to draw from the medium to materialize—and the change of magnetism might produce bad results. The nearest we have come to that was when the spirit put a music box in the medium's lap and Conner was told to take it off."

Can Minnie speak through the medium while the spirit is in sight, and the spirit converse at the same time?

Dr. Pence.—"I don't think they can. The spirit draws from the medium's vocal organs so much that both cannot use the power at the same time. When the spirit goes into the back room in the dark it can give back the power to the medium so Minnie can talk in the cabinet and ring the bell."

I said, "You do not comprehend my position. An unfavorable report from me would do me more harm than it would you or the medium. For I am known to have been identified with Spiritualism as a medium from the commencement, and an unsatisfactory report from me would be likely to be looked upon with disfavor in some quarters. Now I want you to give me an opportunity to say, 'I *know* it is true.' To enable me to do this I must have an opportunity to know that what represents the medium and rings the bell is not Mrs. Stewart."

Mr. Hook said: "At times the spirit and the medium have both walked out upon the platform and stepped apart and conversed together. Dr. Pence said, "Transferring the power back and forth when the lungs were on a level, which they could not do while the medium was seated in the cabinet."

I said, I have not seen this. "No," Hook said, "but if you stay you will see it. We would much rather you would make no report at all than to report on what you have seen."

OBTAINING SPIRIT PICTURES IN THE DARK.

This is an important and somewhat profitable branch of the business. Pictures are obtained while the camera is covered with the black cloth and the cap not removed, and this even in the night. With Mr. Brown I was permitted to experiment. He procured a new ferro-type plate and cut it up—coated and sensitized the plate, and treated it the same as in regular photography without removing the cap and cloth. We made about a dozen experiments, but no picture. Mrs. Stewart aided by others held their hands on the camera to magnetize it, but with no success. Finally "John"—(Mr. Stewart)—came home and we tried again. I marked one of the plates we had experimented on and saw "John" clean, coat, and place it in the bath to sensitize it. Then I was called by Mrs. Stewart to help magnetize the camera, while "John" was left to get the plate out of the bath, put it in the dark slide and place it in the camera. Without regard to time, he would remove it and develop a picture. Twice I went to see him take it out of the bath and twice it was a failure! When he operated in the "dark room" alone we had a picture almost every time, or until the "power" was lost. When the last part of preparing was witnessed there was always a failure.

Mr. Brown was careful to keep the yellow screen close down over the chimney and top of the lamp to shut out the actinic ray of light. Mr. Stewart had the yellow shade elevated a distance above the top of the lamp. When I called his attention to this fact, he deeming me a novice in the art, said it made no difference. But if it made no difference, to my mind it made an easy way of obtaining pictures.

Take the sensitized plate, place it in the dark slide and lay over it a negative, draw the slide a few seconds before the full ray of the lamp, then close the slide and place it quickly in the camera, hastily withdraw and develop it—all before it has had time to dry—and you can take pictures in the dark.

Study family resemblances, learn who has departed this life, have plenty of marked features among your negatives to draw from, have a small case with grooves to slip in six or seven which you can put in your pocket, and you are prepared to take spirit photographs in the dark. And it is a notable fact that in every instance when six or seven pictures have been taken by Mrs. Stewart, the *power* is lost for the time, and no more can be obtained until a different sitter comes and "John" has been absent for a while from the room.

LAURA MORGAN'S SEANCES.

Dr. Pence desired me to attend Laura Morgan's séance, but informed me, "as the spirits were obliged to draw from the medium so largely for the elements to make up the form, that they generally, when appearing for the first time, looked very much like the medium. His own wife came to him a short time since in one of Laura's séances, but looked so much like the medium that he could not recognize her. She had since come to him through Mrs. Stewart, when he asked her if she came at Morgan's as represented, and she told him she did, but was sorry she made the attempt, because she was obliged to take on so much of the form and appearance of the medium that she could not satisfy him it was herself."

With this preparation, I was ready to attend he séance Saturday afternoon, Nov. 23rd. There were present Mr. and Mrs. Morgan, Mr. and Mrs. Wm. O. Brown, Mr. D. C. Gile, Mr. A. M. White, Messrs. A. P. Conant, Atkins, Boggs, and myself. After examining the cabinet and its surroundings and satisfying myself that there was no way of introducing things into the cabinet save through the doors, except by way of the ventilator—a six inch stove pipe running from the bottom of the cabinet to the room below—Mrs. Brown went into a room with Laura and saw her robe herself for the séance in common wearing apparel only, and was satisfied there was nothing upon her person or about her but her ordinary garments. I was then handed a common car padlock, with a staple which pulled out at both ends and was fastened in place by unscrewing the key, and a brass belt fashioned like a dog collar with a staple at one end, and eyes for it to pass through at the other. In the center of this belt were two holes, through which was passed a leather cord or thong. About seven inches from the ring the two ends of the cord were tied together in a square knot, leaving extended strings to pass through openings in the back of the cabinet in order to tie again outside of the cabinet and thus confine the medium to her seat. Mr. Morgan explained that "the distance at which the inside knot was tied from the ring was to prevent drawing the medium back so tight to the cabinet as to make her position uncomfortable." I was directed to put on the belt, lock it, keep the key and seat the medium, at the same time passing the ends of the thong outside through the holes in the cabinet to be tied on the outside by Mr. Brown; previous to which, however, her hands had been filled with flour, and her dress sleeves sewed together behind her back.

With these test conditions the company were seated, the light shaded and turned down, and the séance commenced with singing as usual. In a little time the curtain in the front of the cabinet was drawn aside and a form appeared which was recognized by Mr. Conant as his son, Austin Conant. Then a form came to Mr. Gile, which he recognized as the Indian maiden White Fawn. Then came one claiming to be Mr. Boggs's nephew; after which followed Mollie Dickey, Lizzie Taylor, Charley Smith and Mr. Atkins's wife. I was several times invited to the aperture and introduced to the spirit materialized, but must say that, like Dr. Pence when confronted with what purported to be his wife, they all looked so much like the medium I could not recognize the difference. There was some change in the appearance of the dress in the different personations. I shook hands several times with what purported to be different persons, and yet from the feeling, size, and magnetic influence, I am sure that they all used the same hand.

After the séance Mr. Brown and myself were requested to untie and unlock the medium and see if all was as we had fixed it at the beginning. The medium was locked and tied as we had left her. Her sleeves were sewed together and there was flour in her hands. But there was also flour back of the stool on the floor, and on a close examination I found three different needles on the floor of the cabinet with thread in them, and the thread closely wound around the needle. I picked them up and handed two of them to Mr. and Mrs. Morgan remarking, "You have dropped some of your needles here when sewing Laura's sleeves together, I guess," at the same time carefully securing the third one, which I brought away with me.

Nov. 24th—Sunday.—I said to Dr. Pence, although it appeared straight, yet I could not say I *knew* I had seen materialized spirits at Laura Morgan's; but if they would allow me two simple tests, and forms appeared at the window of the cabinet, I could positively affirm that fact, and would so publish it. He desired to know what those tests were. I told him one was to let me furnish and put on my own lock, and then if forms appeared, in addition to my lock, allow me to tie a tape through the hasp and staple, and around the brass belt, and bring it out through the cabinet and tie outside as I chose. If with these tests forms appear I shall know it is not the medium.

After a moment the Doctor said he thought Mr. Morgan would allow all that I required; he would see him and let me know.

The next day Dr. Pence said it would "be all right, get your lock and give it to Mr. Morgan in the morning and let him put it on so as not to excite the medium and there would be no objection." I then said, I would prefer to keep the lock in my own possession until the time for it to be put on. "Very well," said the Doctor, "you can do that if you desire," but, he says, "I would not go to the expense of buying one unless it proves successful. You can get one on trial and return it if it does not answer your purpose. I will go with you to a hardware store and introduce you, when you can get a lock for the trial and return it if you do not wish to keep it." I said, "Never mind, I don't want to put you to that trouble. I am going down town soon and I will step in and purchase a lock on those terms," which I accordingly did.

I procured the best brass, spring car padlock I could find in Terre Haute, one I knew could not be picked, set it to snap into the staple and put the key in my pocket. Had nearly the same company as before and everything seemed perfectly harmonious. Just as Laura was about to enter the cabinet I took the old lock from Mr. Morgan and handed him mine, which he snapped into the staple with a peculiar look and expressive sign to Laura, after which I seated her by his direction, and passed the ends of the thongs through the side of the cabinet, which were tied in a square knot outside by Mr. Morgan. He directed me not to touch her after the lock was in its place, only to see that the brass belt was secure and then pass out the ends of the thongs to him, which orders I scrupulously observed. I then stepped outside of the cabinet to witness the tying, and saw that the knot he tied could be drawn through the openings in the side of the cabinet and could readily be untied, and again as readily tied at the conclusion of the séance—the knot inside at the distance of seven and a half inches from the belt, affording ample space for that operation.

After tying the knot Mr. Morgan asked me to see that it was securely fastened. I stepped forward to inspect it and he proceeded to seat the circle, when I quickly whipped the ends into a large double bow knot, and took my seat remarking, I was satisfied the medium was thoroughly secured. The light was turned down and the singing commenced, but no spirits put in an appearance. The singers tired; the sitters in the circle grew weary; the medium became uneasy and announced that there would be no manifestations. I hope, I said, "The medium and circle will sit patiently and hopefully, and see if we do not get something. Please sing another piece." The piece was sung but no materializations, and the séance was closed.

I was asked by Mr. Morgan to see if the medium was as placed, and to release her. She certainly was as secure as at the first. On examining the knots I said, "Yes, she has not been loose, for the string is tied just as it was,—the bow knot I put in here has not been untied." Mr. Morgan spoke up very quick and short—"Did you tie a knot in that string after I tied it." I said, laughingly, "Yes, I thought you did not tie her tight enough so I tied another knot." Right here I made an important discovery. The knot had been drawn around to one of the openings and drawn in so tight that it was difficult to draw it back so as to untie the string. Had it not been for my large double-bow knot, it could have been worked through the openings. As it was the attempt failed, and the séance failed with it. Had it not been drawn in so tight but that it could have been turned back, I might not have discovered the way of beating an unpickable lock; but the lock secure, and the knot secure, there were no materialized forms "looking so very much like the medium," as on the former occasion, that could put in an appearance. Although I remained six days after this I could get no more sittings with Miss Morgan. The medium was said to be too sick to hold séances.

One thing more may explain the readiness with which different robes are seen when the medium has been thoroughly searched before taking her seat in the cabinet.

There is a six or seven inch stove pipe running from the room or cellar below, direct to the bottom of the cabinet. This pipe is worn quite smooth as though used as a dumb waiter.

Taken altogether, to my mind, there was not in anything I witnessed in Miss Morgan's séances, any evidence of spirit materialization; nor was there anything about them that impressed me, intuitionally, inspirationally, or otherwise with their genuineness. There were the regular attendants, the regular attempts to mystify the proceedings, the ready recognition of the spirits by the regular attendants, and the certain failure under the simplest fraud-proof conditions.

FRESH ADDITIONAL EVIDENCE WHICH WILL PROVE INTERESTING AND INSTRUCTIVE, THOUGH NOT PLEASANT READING.

AFFIDAVIT OF MR. P. P. PRICE.

Being duly sworn upon his oath, says:—

About April, 1877, I first met Mrs. Annie Stewart, and then made her acquaintance in Murphy's photograph gallery, in Terre Haute, where she had come for the purpose of obtaining photographs of herself. In this way I met her several times. Wishing to find out from her as to the genuineness of her spiritual manifestations, I resolved upon the course afterwards successfully carried out. Obtaining her partial confidence, I suggested to her the addition to her business of a spirit-picture department, telling her at the same time that I understood how such pictures could be produced, and offering to teach her. She hesitated, but at length told me that she would think the matter over and would call again. She called the next day and the feasibility of the plan was briefly talked over, and I proposed to show her enough of the *modus operandi* as to satisfy her of the practicability of carrying out the project.

Following these interviews, she called on me at my own rooms, where, having partial photographic apparatus, I illustrated to her how it could be done. She then expressed to me her determination to take up that branch of the business and adding the same to her cabinet manifestations.

As an experiment for the benefit of her patrons, she resolved to first get up a large photograph representing herself surrounded by her spirit band. The original negative of this proposed picture I assisted her in getting up, and for that purpose she visited my rooms on two occasions. Of the twenty spirits represented as belonging to Mrs. Stewart's spirit-band and surrounding her, two were copied from wood engravings taken from "Custer's Life on the Plains," both Indians; ten from a large photograph published by Landy of Cincinnati, the same being a group containing some fifty persons, while the remaining were copied from old negatives then, and still, in my possession.

She then, after getting a print from this negative so prepared, introduced the matter of spirit-photography by showing to them this picture, and representing to them, as she and they afterwards told me, that having visited Wright's gallery for the purpose of getting a picture of herself, Mr. Wright was very much troubled and puzzled at the same time in consequence of the appearance upon the negative of shadowy, indistinguishable forms and blotches. According to the story told by her, I then, after Mr. Wright had given up the attempt, tried in turn to get for her a perfect negative, and that on the first one made by me there appeared clearly defined and surrounding Mrs. Stewart, the twenty spirits as in the picture then shown.

It being then assumed by her committee and others that I possessed mediumistic powers as well as herself, for so they all told me, Dr. Pence at once called on me and solicited me to take a room in his building, where with the assistance of Mrs. Stewart we could take spirit-pictures for the regular patrons of the Hall. The following day Mr. Hook of the committee, called upon me on the same errand, and earnestly solicited me to accede to Dr. Pence's request. I consented to do so, and thereupon placed my photographic apparatus in the room now occupied by Mrs. S. for the purpose.

The first picture here taken was a repetition of Mrs. Stewart and her spirit-band, with some variations from the original which Mrs. Stewart and myself had made in the meantime. This picture was claimed to have been taken under the strictest test conditions, for besides the committee there were a number of visitors present who watched, as best they could, the entire process. It was in the dark room that I succeeded in substituting the prepared negative for the blank one taken from the camera. In this picture the central portrait of Mrs. Stewart was made from a negative made for her by Mr. Wright, a photographer on Main St., for the purpose, for with the apparatus in my possession at Pence's Hall, it was impossible to take even a passable picture of any kind. In fact, then, as now, the entire apparatus, except what was concealed in the dark room, was almost useless except for appearance sake. For several weeks the business was thus kept up, Mrs. Stewart's only share in it being to lay her hand upon the camera when the picture was supposed to be taken, and in selecting from the old negatives on hand the ones she thought most likely to be recognized. I would here say that the negatives from which the earlier pictures were procured, were bought from Murphy's gallery. One hundred was about the number then obtained, but many were procured from other sources afterwards. The *modus operandi* by which these "spirit" pictures were taken, is as follows:

After making an appointment with a customer, Mrs. Stewart selected from the negatives on hand three or four that she thought most likely to be recognized. In case she had no previous clue, which was seldom, she selected the negatives at random. These I would keep in my pocket during the operation, excepting for a moment when one of them would be used. The victim would be allowed, as a test, either to bring his own plate or mark with a private device the blank plate to be used by us. This plate would then be flowed with collodion and then introduced into the nitrate of silver bath, where it would remain three or four minutes. With the door of the dark-room shut to exclude the solar light, the sensatized plate was taken out of the bath. As soon as ready a selected negative was placed upon it, wrong side up for the purpose of throwing the print out of focus and obscuring and dulling the outlines thereby. For an instant this plate would be held up to the light from a lamp which was always dimly burning in the room, which would have the effect of printing upon the tin-type plate a faint ghostly shadow of the original. During this proceeding the customer was not invited into the dark room, but in case he so desired it was a very simple matter to slip from the pocket the negative, lay it against the tin-type, and expose it to the light for the purpose, it would be supposed, of drying the plate. In case the customer watched the proceeding too closely, which seldom ever happened, that portion could be omitted and he led to suppose, when the plate at last appeared blank, that his spirit friends were unable to throw their picture upon the sensatized plate in the camera. At this point, even though the picture was printed upon the tin-type, it would appear as blank as before; and they would see what appeared to them a blank plate placed in the camera box. Then while in the camera, and after a pretended exposure of a few moments, with Mrs. Stewart's hand resting upon the camera, it was again removed to the dark room, and the customer invited to closely watch the proceedings. The plate, which still appeared blank, was flowed with dilute acetic acid, and the faint ghostly outlines of a picture would, mysteriously enough, to one not acquainted with the secrets of photography, gradually appear on the surface. This, to them, strange appearing, would be taken generally as proof-positive of a supernatural power. The pictures taken in this manner were generally made so faint that the features and expressions could scarcely be recognized, but in spite of this and their origin the greater portion of pictures so taken were accepted as being the faces of departed friends.

In the early part of my investigation, in fact about the time that the spirit-band of Mrs. Stewart was being gotten up, she invited me to attend a séance, telling me at the same time that she would present me with the necessary ticket when I went to the Hall in the evening as she did not then have one with her. When I reached there, she was about entering the cabinet, and could not then unobserved give me the promised ticket. During the evening Minnie, the so-called "control," said, "Me see big picture chief here to-night; me want to shake hands with picture chief." On stepping up to the door of the cabinet to gratify her desire to "shake hands with picture chief," Mrs. Stewart, who stood before me in the assumed character of "Minnie," slipped into my outstretched hand the promised ticket, and whispered to me something that removed any lingering doubts that I might have possessed regarding the identity of the figure before me.

From this time forth she made no secret as to the fraudulent character of her manifestations, but it was only gradually that she would explain to me her various tricks and mechanical devices by which she had so successfully deceived the public.

I afterwards opened a legitimate photograph gallery of my own where she would often come to me with her customers and prevail upon me to take spirit pictures for them. This I did for a time, but at last refused to have anything more to do with the matter. It was then, that Mrs. Stewart supplied herself with the necessary apparatus, and having learned from me how the work was done, commenced the business herself, assisted by her husband, and has kept it up to the present time.

To me, Mrs. Stewart admitted, in detail that all her manifestations were done by trickery, and before I left she showed me how everything was performed. * * * As for her cabinet manifestations she personated the spirit herself in each and every case. She carries into the cabinet with her all necessary clothing and paraphernalia concealed under her own, and in no case allowing herself to be searched. While she represents the spirit her dress is arranged on the chair as a dummy, the light being always turned so low that no more than the faint outline of the dress is visible. Sometimes this dummy is made to appear standing. This is accomplished by a wire frame for the shoulders which is hung by a small cord from the top of the cabinet upon which the clothes are hung. To represent a man she wears a thin alpaca coat of black, gathers her black skirt together between her legs and there pins it to represent a pair of pants, and for a beard where necessary, she draws enough of her own hair down over her ears, ties it under her nose, and then arranges it as she desires about the face. * * * While she in the character of a spirit, the dummy representing the medium is made to ring a bell by a string attached to the same extending to her hand. The spirit is made to appear to sink through the floor simply by her stooping down and bending her head forward until it reaches nearly to the floor, when the door gradually closing as she sinks leaves the remainder to disappear by force of imagination alone. All this time the cabinet is so dark that only the outline of the face can be discerned. She, as the spirit of George Powell, when she appears to enter the next room, only makes a feint of doing so by opening the door, which being in an opposite corner is hidden in absolute darkness, and shutting it again without passing in. It is at this time only that the dummy in the cabinet ever seems to speak. This is done as follows: Mrs. S. while supposed to be in the next room, has in reality slipped partially under the cabinet which is raised nearly two feet, and while there does the speaking herself, after which she emerges, opens the door as before, and appears to re-enter the room and disappear in the cabinet. These are but samples of the manner in which she performs her manifestations, and as I have imperfectly described them, are as she explained and illustrated them to me, and as I have actually seen her do in public séances.

I have many times conversed with her on the subject. Among other things she has boasted to me of the possession of a trunk-full of presents, given to her while impersonating spirits and for whom the presents were intended. She says she is afraid of nothing so long as her present committee stands by her, and continue to guard her as they now do. She has often expressed to me a fear of eventually being exposed. "What do you think they would do should they (referring to her dupes) catch me at my tricks?" she often would ask. To use her own language further, "I suppose they would give me a coat of tar and feathers." She habitually spoke of her patrons as "those darned old spook hunters," and would laugh at their credulity in accepting her varied manifestations as genuine. She has told me that not only is she not a Spiritualist, but has only contempt for those who are. She has declared to me that she is an Atheist and does not believe in a future life. She has told me also that should she ever be exposed that she would then try and make money by exposing Spiritualism.

P. P. PRICE.

Aug. 29th, 1879.

In the foregoing affidavit it will be noticed that reference is made to the well-known photograph of Mrs. Stewart and her spirit band, together with the history of its production. This picture, which is doubtless familiar to many of our readers, was published about two years ago, and has been sold by Mrs. Stewart, and endorsed by Dr. Pence and the committee, up to six months ago, when for some reason it was withdrawn from exhibition and sale. That it was endorsed by the committee no later than six months since, after having been on sale for about eighteen months, we state on the authority of one of the most prominent citizens of Terre Haute, and a personal friend of Dr. Pence by whom it was exhibited and endorsed. Doubtless many of our reader possess a copy of this picture and will recognize the description. We have, in addition to a copy of the spirit band photograph, the original negatives from which fifteen of the purported spirit forms were taken, and which demonstrate beyond any possibility of question, the fraudulent character of this pretended spirit photograph. Any person desiring to examine these negatives, and the spirit band constructed therefrom, can do so by calling at the publication office of the JOURNAL. The reader will also notice in this connection, the sworn statement of the photographer who furnished to Mr. Price and Mrs. Stewart the negative from which the central-picture of Mrs. Stewart was made.

AFFIDAVIT OF MR. HENRY T. BIEL.

Being duly sworn upon his oath, says:—

I am a photographer in the establishment of D. H. Wright of this city. About two years ago Mrs. Annie Stewart came to Mr. Wright's gallery and I gave her a sitting for a cabinet size photograph. The negative then made was bought and taken away by her, we taking no prints of the same for her. This negative taken by me is the one from which the picture of herself was made in the large picture sold by her where she is represented as surrounded by her spirit band.

I would add that when Mrs. Stewart obtained the negative of herself, Mr. P. P. Price was with her and directed how it should be made.

About a year ago Miss Pearl Scarff, a young woman in the employ of Mrs. Stewart, came to the gallery and requested that I make for her two tin-type copies of a large picture of the late Mayor Edwards, hanging in the gallery. When they were given her she remarked that the pictures would be worth a great deal to her.

Two days after this a brother of Mr. Edwards, of whom the pictures were taken, called up in the gallery having in his possession a tin-type that had been taken by Mr. Stewart of his deceased brother and wished to compare it with the one hanging in the gallery. I at once identified it as an inferior copy of the ones given to Mrs. Stewart's messenger a few days before, and identical therefore, leaving artistic merit out of the question, with the one in our possession. A day or two later Mr. Hook came into the gallery accompanied by Pearl Scarff and several others. In reply to Mr. Hook's inquiries I told him the circumstances connected with Mr. Edward's picture as here narrated, and pointing out to him the person for whom I made the tin-types. She, however, stoutly denied the entire story so far as her connection with the affair was concerned; denying, but with a blanched face, any knowledge of the affair. I would state, however, that it is absolutely impossible that I could have been mistaken, and I so stated at the time, having been perfectly familiar with her face for several years.

HENRY T. BIEL.

The reader will note the fact that the first paragraph in Mr. Biel's affidavit confirms, so far as it goes, the sworn statement of Mr. Price, while the second paragraph shows that there was a concerted action and understanding between Price and Mrs. Stewart, the nature of which is explained at length in Mr. Price's affidavit. The succeeding statement relative to the non-spiritual origin of the spirit portrait of Mayor Edwards is confirmed by the proprietor of the gallery, and others conversant with the entire facts in the case.

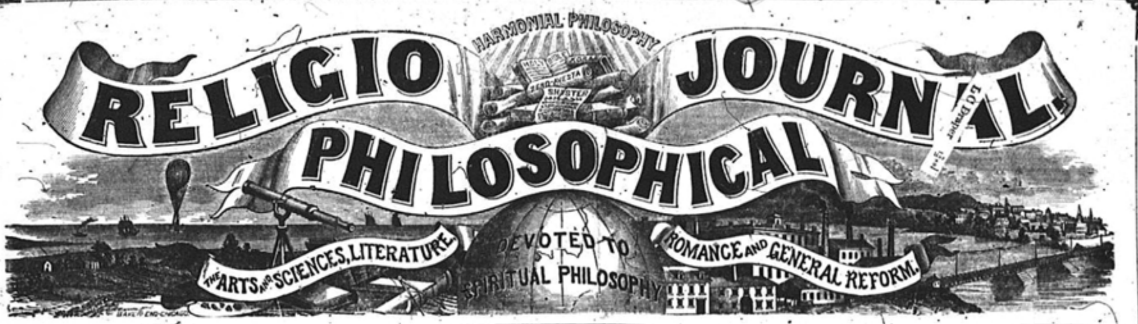
In this connection we will narrate an incident the truth of which we possess the most absolute proof. These pictures purporting to be of spiritual origin, together with the steel-engraved originals, we and many others have seen and examined. About a year ago Mr. Ansel Edwards, of New Orleans, received at Mrs. Stewart's spirit gallery four tin-type pictures purporting to be portraits from spirit life of his wife and relatives. Although he failed to recognize them he nevertheless accepted them as genuine, they being endorsed as such by Mrs. Stewart's control and other spirit forms appearing at the séances. Upon his return home he showed them to a friend who discovered in a book, "Portrait Gallery of Eminent Men and Women of Europe and America," in her possession, the steel-engraved originals of his four spirit pictures. Mrs. Margaret Fuller had been doing duty as his spirit wife, Mrs. John Jay as his daughter Flora, Madame De Stael as his sister, and Mrs. James Madison as his sister-in-law. The writer has seen and examined these photographic treasures and their non-spiritual originals, and can testify that even to the minutest engraved line of the background, everything appears in these spirit-pictures identical with the steel-engraved originals. One difference, however, is that they are reversed from the originals, which is an inevitable result of a tin-type copy. A detailed account of this matter was published some months since in one of the principal newspapers in Terre Haute, to which neither Mrs. Stewart or her committee vouchsafed a reply or denial.

AFFIDAVIT OF DR. DECAUX TILNEY.

Being duly sworn upon his oath, says:—

I have spent five days during the past week in investigating the so-called spiritual phenomena, given through the mediumship of Mrs. Annie Stewart and Laura Morgan of Terre Haute. During all my investigations at both places, neither myself or any of the other visitors received personal evidence, or recognized any forms issuing from the cabinet. A Mr. Fleming, of Pitts-

Continued on Fourth Page.


HARMONIAL PHILOSOPHY
RELIGIO JOURNAL
PHILOSOPHICAL
THE ARTS AND SCIENCES, LITERATURE
DEVOTED TO SPIRITUAL PHILOSOPHY
ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Grand Liberal and Spiritual Camp Meeting at Bismarck Grove, Lawrence, Kansas.

BY WILLIAM EMMETTE COLEMAN,
Secretary of the Camp Meeting.

The first grand Liberal and Spiritual camp-meeting of Kansas has come and gone, and was a decided success, alike in number, influence, ability and character of its speakers and workers, and in effective work accomplished. Laboring under the disadvantage of following immediately after three or four other large camp-meetings in the same locality, and taking place just at the time of the county fair in its vicinity, yet the attendance was all that its projectors reasonably expected, and even exceeded the anticipations of the more sanguine. An average good attendance prevailed throughout its sessions, while on Sunday the crowd was variously estimated at from 3,500 to 6,000. The first camp-meeting of the Temperance Alliance held in Bismarck grove last year was a comparative failure, while this year it was an immense success. Our first meeting, however, was a success from the start, and next year promises to be of overwhelming proportions. We were immediately preceded at Bismarck by the "Church Encampment" led by Dr. Crafts, of Chicago, and other eminent divines who daily delivered learned and eloquent lectures on "Science and the Bible," "Bible Antiquities," etc.; but the attendance was quite meagre, and the encampment a failure. As indicative of the lack of success both of the Church encampment and the encampment for Promotion of Holiness, I may state that these two evangelical bodies left Lawrence without settling their indebtedness for printing due the *Lawrence Tribune* office, some $30 to $60 respectively. The printing bill of the Liberal Camp-meeting, due the same firm, was settled in full about the middle of the meeting; and the head of the firm, a rigid orthodox churchman, remarked when we paid him, that he would always say hereafter that the "Infidels" paid their debts, even if the Church brethren did not. Score one large point for the Liberals here.

The weather was excellent throughout,—could not have been better; and the utmost harmony, good will and unity of feeling prevailed from first to last. Order and quiet reigned supreme at all times. Not the slightest disturbance of any kind occurred; not an angry word was heard; not an intoxicated man seen; no drop of liquor was seen or smelt; and a gentleman declared, on the last day of the session, that he had attended many camp-meetings, but this was the model one of all,—he had never seen such a quiet, orderly gathering.

The best musical talent of Lawrence was engaged for the meeting by Gov. Robinson, and each day's session was enlivened with a number of excellent selections, sung by the sweetest singers of the city. On Sunday the Valley Falls Cornet Star Band, which accompanied the excursion from that town, favored us with four or five of their best pieces of music, in addition to the singing, etc., by the Lawrence choir. The Lawrence press said that the music of the Valley Falls Band was the best of any band that had yet visited the grove. Speaking of Valley Falls, let me say that a large excursion train therefrom, with their band, was chartered by the Liberals of Jefferson county, headed by Mrs. Susan Reicheter, one of the most indefatigable of Liberal workers, and to whose exertions is due almost wholly the large excursion party from that place on Sunday. Large numbers came in on Sunday, on excursion trains, from all the surrounding towns, Leavenworth, Topeka, Kansas City, etc.

The meeting organized on Sept. 5th, by appointment of the following officers: President, G. H. Walser, of Lamar, Mo.; Vice Presidents, Dr. C. [illegible] Sanford, of Minneapolis, Kan.; Rev. Dr. W. Perkins, Cincinnati, and E. Campfield, Vermillion, Kan.; Secretaries, Wm. E. Coleman, Fort Leavenworth, Kan., and Dr. G. W. Brown, Rockford, Ills. Mr. Walser and Dr. Sanford shared the honors in presiding over the meeting, the time being about equally divided between the two; and both proved efficient presiding officers. All phases of Liberalism were represented on the platform, from conservative Unitarianism to radical materialism and atheism. All speakers of every shade of thought were cordially welcomed to the rostrum, and no favor shown to any one phase of faith over another. All were ably represented. The materialists had a worthy champion in O. A. Phelps, of Kansas City, who delivered several scholarly, philosophical lectures replete with some of the best arguments and logic of our atheistic brethren. Bro. Phelps, we learn, is doing good work as an organizer of Liberal thought in Kansas and adjoining States. He is quite young, and no doubt will yet make his mark in our midst. Of course we regret his extreme materialism; but let us all be true to the light we severally possess.

As was to be expected, the Spiritualists predominated in numbers both on and off the platform, there being in America, as one of the speakers (a non-Spiritualist) observed, about twenty-five Spiritualists to one of all other Liberalists. The orator of the meeting—the "bright particular star"—was Prof. Denton; and faithfully did he work, too. He spoke once or twice each day save the last, and held his audiences spell-bound on every occasion. Several times the audiences grew impatient of other speakers, and called for "Denton," "Denton." He was very severe in his denunciations of Christianity and its dogmas, and made many Christian auditors wince. Most effectively, also, did he defend the Spiritual Philosophy from the attacks of Prof. Phelps and others. Being confronted by sturdy materialistic brethren, Prof. Denton's Spiritualism was prominently presented. Probably, not for a long time has he advanced so much Spiritualism *per se* at camp-meetings as at this. He avowed, on several days, his knowledge (not belief) of man's spirit, the spiritual universe, etc.; and gave many interesting narratives of his experiences in clairvoyance, Spiritualism, etc. His illustrated scientific lectures in the evening at Lawrence were based upon a strong anti-Christian foundation, and Old Theology got many telling blows from him during their delivery. To show the impression made by Prof. Denton, attention is invited to the following extract from the Leavenworth *Times'* report of the proceedings written by a Christian lady:

"Prof. Denton's head is the finest we have ever seen, although the polished steel of his intellect is cutting through the worn scabbard of the flesh, and it cannot be long before he stands in the full light of that eternity which is already reflected from his weird eyes. He is one of the finest orators of the day, with a power of magnetism in glance and gesture which is simply indescribable. * * We can only give some of his boldest experiences, as his delivery is so rapid and his manners so fascinating that only memory can supply a report."

Among other Spiritual speakers taking part, were Dr. C. P. Sanford, who delivered an excellent address upon "Heaven and Hell, what and where are they," and also several briefer discourses, and many offhand remarks. No recommendation is necessary of Dr. Sanford to the Liberal public, as he has been a faithful worker for years; J. Madison Allen, who, arriving the last day, had opportunity to be heard but once, an excellent lecture on "Civilization Tried in the Balance." It is to be regretted that we were debarred from hearing Bro. Allen in his inspirational discourses; David Eccles, Kansas City, editor of the *Mirror of Progress*, a Liberal weekly, and brother of B. G. Eccles; L. D. Seymour, Cloud County, Kan., etc. W. E. Coleman made his debut, so to speak, in the Liberal lecturing field, and spoke several times; his lecture Sunday evening on Science and the Bible," receiving the most favor apparently of any of his efforts. The following from the *Leavenworth Times*, which is strictly true, will indicate the busy nature of his multitudinous labors:

"Our townsman, Mr. W. E. Coleman, seems to be the busiest man at Bismarck. He came over from Leavenworth, expecting to have some rest from his clerical and literary labor, but finds himself worked harder than ever. What with reporting as Secretary the entire proceedings of the meeting, eight or nine hours a day, sending telegrams, furnishing reporters with abstracts of proceedings, and copies of resolutions; arranging the programme for each session each day, the whole work of which falls on Mr. C., (the other members of the programme committee having left it entirely in his charge); attendance and labor upon the Platform Committee; arranging for the State Liberal League Convention of the 9th; consultations with liberal friends from all over the State, as to methods of work and organization; besides speaking and talking every day,—what, with all this, he has not an idle moment."

Hon. Geo. W. Julien, Indiana, who is in feeble health, read a paper on Sunday descriptive of his religious experiences while progressing from orthodoxy to conservative Unitarianism, and then from Unitarianism to full Radicalism.

Our Unitarian and Free Religious friends were well represented among the speakers. Rev. W. E. Copeland, Omaha, delivered several stirring addresses,—an excellent one upon "Ingersoll and his Critics," and a very valuable one upon "Constructive Rationalism." He also took a prominent part in the discussion and general workings of the meeting. Success attend him! Rev. C. H. Richards, Waterville, Kan., was also upon the grounds, busily engaged in looking after the interests of his paper, the *Western Liberal*. C. W. Keller, Marion Centre, Kan., late Methodist preacher, favored the meeting with two able lectures, indicating extensive culture and breadth of scholarship. Mr. Keller is a mild, conservative Liberal, approximating the Unitarian or Theistic stamp. The gem of the entire meeting, so far as profound scholarship and depth of thought is concerned, was the very able lecture of Rev. Geo. W. Cooke, Indianapolis, upon "The Reign of Law." It was too profoundly philosophic and scientific for the masses to appreciate and comprehend, but to the thinkers and philosophers of the camp it was a rich treat. Mr. Cooke is the most promising young man in the Unitarian ranks. He follows strictly the "scientific" method in theology and morals, is a scientific philosopher rather than theologian, or more strictly speaking, he is a sciento-theologian of the radical free religious type, a close student of Spencer, Lubbock, Fiske, Spinoza, Tylor, Kuenen, Baur, Strauss, Oort, Hooykaas, and all the other rationalistic scholars of the world.

Other shades of Liberalism were represented by Messrs. Walser (the President), Gov. Robinson, Dr. Perkins, (ex-Presbyterian minister), Dr. B. T. Ward, Dr. G. W. Brown, and others. The opening speech of the camp-meeting was by G. W. Brown, the publisher of the first free-state newspaper in Kansas. Dr. Brown, in his opening remarks, called attention to the significant fact, that upon that date (Sept. 5.) in 1855 was formed the first organization of all shades of free state men in Kansas, and from them went forth influences which in time led to the triumph of freedom all over the world,—the abolition of slavery in America, Spain, Portugal, Brazil, Russia and Turkey. So this camp-meeting of all shades of Liberals ended in a movement that will stem the tide of ecclesiastical encroachment upon the rights of freemen, and secure the abolition of religious slavery. The action here, he said, will shape the action of the Congress at Cincinnati, Sept. 13th and 14th.

Rev. Mr. Gilbert, Methodist, of Topeka, prominent in the late Church encampment, having expressed a desire to be heard in our meeting, a telegram was sent him, by vote of the camp, inviting him to speak for an hour, to be followed by Prof. Denton. He replied that he was sick and had to prepare sermons for his congregation. A second telegram was sent him renewing the invitation for another day, but no reply was received thereto.

Conferences of ten-minute speeches were held each day, commencing one hour before the regular three sessions of the day; during which many speakers from various localities were enabled to be heard. Letters were read from Parker Pillsbury and others, unavoidably absent. The question of forming a new political party, and nominating presidential candidates, was discussed for three days, and upon an almost unanimous vote decided that it would be unwise policy to take separate political action. Resolutions offered by Rev. Mr. Copeland demanding the release of D. M. Bennett from his unjust imprisonment, and condemnatory of any political party which may sanction such arbitrary encroachments upon right and justice, were adopted, and petitions for his pardon were circulated. An excellent platform, prepared by Rev. W. E. Copeland, G. W. Brown, Gov. Robinson, Prof. Denton, O. A. Phelps, W. E. Coleman, Dr. Sanford, and President Walser, was adopted. Among its planks are supremacy and immortality of law, universality of inspiration, dignity of human nature, individual responsibility, incessant change and progression in nature, equality of woman, wise legislation against intoxicating liquors, etc., etc.

Upon Tuesday, 9th, the organization of the State Liberal League was effected. A constitution and board of officers reported by a committee of five ladies and five gentlemen, were accepted by the League. (As a member of the committee I can testify that the lady members were more active in preparation of the Constitution and selection of officers than the gentlemen.) The officers elect were as follows: President, Gov. Chas. Robinson, Lawrence; one vice-President from each county; Secretary, W. H. T. Wakefield, Lawrence; Treasurer, Mrs. Caroline R. Doster, Marion Centre; and an Executive Committee of seven headed by E. Campfield, Vermillion, and W. E. Coleman, Fort Leavenworth. Gov. Robinson at first peremptorily declined the presidency in favor of Mr. Coleman, on account of lack of time to attend to its duties; but upon explanation from Messrs. Coleman and Campfield that the Executive Committee would do all the work, and the League having unanimously refused to accept his declination, he finally consented, and was escorted to the chair by a committee of ladies and gentlemen.

Rev. Mr. Copeland spoke on the objects of the Liberal League; Mr. Campfield, Chairman Executive Committee, submitted a report of the League's operations in Kansas the past year; and Mr. Coleman, on behalf of the Executive Committee, spoke on "Unity and Charity among Freethinkers," and the necessity for co-operation among all forms of Liberalism for mutual self-protection, etc. The officers of the State League were empowered to arrange for a second grand camp-meeting at Bismarck next year, and a committee (Messrs. Campfield, Coleman, and Wakefield) appointed to arrange for publication of the proceedings of the camp meeting in pamphlet form. At 9 P. M., Sept. 9th, the meeting adjourned with three cheers for Liberalism. Great credit is due the efficient Committee of Arrangements, their arduous labors incident to the assembling and successful working of the meeting. As usual, the bulk of the labor fell upon a few; these four labored long and faithfully during the five or six weeks prior to its assembling to make it a success: W. H. T. Wakefield, Dr. O. T. Angell, Gov. C. Robinson, and W. E. Coleman. Mr. Campfield also did efficient service in securing the attendance of those connected with or interested in the Liberal League.

Quite a number of mediums were on the grounds. Among them Mrs. Jameson and Dr. Van Horn, of Kansas City, both of whom have recently suffered arrest in that city; Mrs. Dr. C. P. Sanford; Drs. Vogl and Allen, Baxter Springs, Kan.; and several others; all of whom I believe did well. A public séance took place one morning before the meeting opened, which was largely attended, favorable notices of which appeared in the Lawrence press. Having no leisure time for social enjoyment, being almost literally worked to death all day long, I was unable to call even upon the mediums, as I would have liked; save, on the last evening I did find time (or took time) to have a pleasant chat with Mrs. Jameson and her charming daughter, Lillie. I heard good reports of her test mediumship from those who had had sittings with her; and found her to be, to all appearance, an honest, well-meaning woman.

A Liberal and Spiritual camp-meeting came off at Ridgeway, Osage County, Kan., about twenty miles west of Topeka, Sept. 12th, 13th and 14th. Among the speakers present were Profs. Denton and Phelps, and Dr. Sanford. I was urgently solicited to attend by the Committee, but, to my regret, business engagements precluded my going.

Ft. Leavenworth, Kan.

* * *

Questions by a Skeptic Answered by a Spiritualist.

NUMBER 3.

QUESTION.—During our conversation you have spoken of no manifestations but the rappings. Have you had any experience otherwise?

ANSWER.—Yes, I have had some. About twenty-five years ago I was at the house of a neighbor, where in the presence of a dozen or more individuals, I saw a heavy table tip over very gently when all present declared they did not aid it by muscular force. A common candle stand rocked back and forth, two legs alternating, striking the floor; two persons opposite each other with one hand each on the top. Answers were given to questions by two legs striking the floor. As a proof that the two mediums did not use any force, the top of the stand slid back and forth under their hands. At my suggestion another man and myself got down and took hold of the legs of the stand and used about all the strength we were able, to hold it to the floor, but we did not succeed.

Q.—How do you account for that? What did it prove?

A.—Intelligence and force were manifested. You recollect in my previous article, I found intelligence and sound. Now the same method of reasoning then used, will apply in this case. Intelligence is not force, and force is not intelligence; but the evidence of mind or spirit possessing will is manifested in the combination.

Q.—You were probably psychologized and could not hold down a pound; in fact the psychologizer made you move the stand, when you thought you were using your force to hold it!

A.—We will admit that for the sake of using the argument in your present case. How do you know you are reading a newspaper? You think you are; but I have psychologized you. In fact there is no newspaper; it is all imagination; seriously there is just as much sense in my objection as in yours.

Q.—Well, it might be electricity?

A.—Ask men who are making the subject of electricity a life study, if it can think. But to resume; in Feb., 1878, I with a dozen good reliable men, invited a medium living in an adjoining county to make us a visit (a private matter). He is not a public medium, never had held a séance out of his own town before. The meeting was held in the third story of a house, twenty feet detached from any other building. A bedroom was cleared of everything for a cabinet—an arm chair and a bell was put into it. A sack was produced and examined by any one who desired. I run my hand over every seam and helped put in the string by which it was tied on when used. One of the company played the violin. The medium was handcuffed and put into the sack. A shawl was tacked across the doorway, leaving about two feet space at the top. In less than half a minute after the light was taken out of the room and the curtain dropped, hand-spatting was heard as if two or more were applauding. The alphabet was called over and the names of deceased persons, once known to those present (and some names unknown) were spelled out by the raps. The light was turned down until it was quite dark; and then, first one, then two, three, four, and at one time five luminous hands, were seen at the aperture of the door. They would rise quickly up, tremble or oscillate, and then disappear, and in a second appear again. This was repeated twenty times or more. We were directed by the alphabet spelling, to take him out of the sack and tie him in the chair. This was done and immediately on dropping the curtain, hand-spatting was heard as before. After an hour and a half, good night was announced, and light turned up, when the ropes with which he was tied were found lying on the floor in the room where we sat.

The next evening we held another séance, and as the party were nearly all skeptics—never having seen any manifestations—you will excuse me if I give the salient points with a little more detail. One of the company played the violin at frequent intervals during the evening. Two skeptics were directed to tie the medium in the arm chair, with no interference by any one as to the method. The only thing said was, "Gentlemen, tie that man; tie him until you are satisfied. Don't go off to-morrow and say you did not half tie him." A new fifty feet cotton clothes line was first tied around his waist under his arm, in a hard knot behind; then one end was tied to the back chair post under the top slat with two half-hitches; it was then half-hitched around his arm and post, above the elbow; then half hitched below the elbow to the chair; then again half-hitched at the wrist to the chair arm; then continued down to his ankles and half-hitched around his leg, the chair leg and chair round, and the end of the rope carried to the round at the back of the chair near the floor. The other part of the rope was used to tie the other arm and leg in the same manner, and lastly the ends of the rope were tied to the back round by half dozen knots. I then took some wool twine, four feet long, and commenced at the middle, carefully tied it around his wrist with a hard knot, and brought the knot under to the chair arm, tied it to that with five hard knots; then carried the ends down on to his leg and tied it, to the other rope. The other wrist was served the same. Now if any exposer wishes to experiment, let him follow the above directions and report how soon he can untie himself. The committee stepped out of the room, and I took the light and followed last, leaving the medium alone. Before I could walk across the room and set down the lamp (less than fifteen seconds), there was a profusion of hand-spatting, followed by rappings calling for the alphabet. Names of deceased persons were spelled out and every time we got the right name. Hand spatting followed. These were very satisfactory indeed. If it was not positive proof, it was the next thing to it. Space in the paper will not permit me to go into the details. These were continued about half an hour. I then suggested that we go in and examine the medium. This was objected to by raps, and my persisting appeared to disturb the conditions and the séance appeared to be at an end. Upon turning up the light, the twine with which I had tied his wrists, was in the lap of a lady sitting in the circle. The medium was found sitting in the chair on the piece of rope that was put around his body, the knot not untied. The rest of it laid on the floor behind the chair, except that it was fastened to the chair posts just as it was tied by the committee. We were then told to put him in the sack. This was carefully done, the rope left where we found it. About five minutes elapsed, music in the mean time, when there were quick rappings in the ventilating window over the doorway, seven feet and six inches from the door, measuring from that side. It sounded like a person rapping smartly with his fingers. The sack in which the medium was confined was not long enough for him to raise his hand to the top of his head when tied, as it was snugly about his neck,—consequently if he had stood up in the chair he could not have touched the window with his fingers. He could not touch it with the chair and produce the rapping, for the window sill on that side projected five inches. Although it was quite dark, some of the circle declared positively that they saw him up there chair and all. About ten minutes later, they rapped out, "Now, examine your medium." The light was turned up (understand the light was never put out), and on raising up the curtain, the medium was found seated in the door-way with his back towards us. The rope was wound about his legs and body and four times around his neck. He was in a profuse perspiration, face very red and to all appearance in a profound sleep.

The rope was removed from his neck, and he was left sitting there. The curtain was dropped and we took our seats. They then rapped out good night, and on no solicitation would they consent to give further manifestations. The light was turned up and what was our surprise to find him just as we left him, with the exception that the rope was now wound *six times* around his neck. It being removed, he awoke. The sack was found tied just as it was first put on.

Q.—In what respect do you consider these last manifestations, as strengthening the evidence?

A.—Let us group the evidence of the last séance. Hearing (two peculiar kinds of sounds,—knocking and hand-spatting); seeing (luminous hands); force coupled with method (the untying of the ropes); intelligence coupled with memory (in the giving of names). On the other hand the intelligence manifesting could hear, see and understand. Here we have quite a per cent. of man's faculties for obtaining knowledge,—hence we have the right to infer that the phenomena were caused by spirits. We are all spirits. You as a spirit have a natural body. As a natural body you possess the senses of hearing, seeing, feeling, etc.; as a spirit you recognize certain principles, as love, truth, justice, etc. What you are is common to all humanity. Teaching may be called unfolding the mind. The mind is susceptible of infinite unfoldment. As warmth, moisture, air and sunlight open the flower, so the presentation of truths to the mind, unfolds it. As beautiful scenes in nature please the eye, so good acts and noble deeds please the mind. I pity the ignorant mind (for it is ignorant) that can see no good in "Modern Spiritualism." To the man who understands even in a degree the philosophy of spiritual intercourse, it is joy unspeakable. It is consolation to the afflicted, rest to the weary, bread of life to the hungry soul who craves for something besides blind faith in lifeless dogmas. It is a resurrection from dead selfishness to a life of self-denial, from a hell of doubt, to a heaven of knowledge.

Q.—After all I don't believe that the spirits of departed friends caused the phenomena?

A.—My dear sir, you could not if you wanted to.

Q.—Why?

Continued on Eighth Page.

Jesus of Nazareth.

BY ALEXANDER WILDER, M. D.

Conspicuous among the great names which mankind have held in reverence stands that of Jesus. For fifteen centuries and more, he has been the focus of interest to the whole Christian world. Islam, doubtless an offshoot of Semitic Christianity, associates Jesus with Moses as one of the teachers and benefactors of the human race. Even Judaism itself, regards the Nazarene with respect, and accords to him such favor as a mother-faith reluctantly gives to its outcome.

There is a period in human experience, however, when unquestioning assent may no longer be given to dogmas. The teachers of religion apprehend this and cease to inculcate them. The audience presently forget their existence; and so the entire creed of a people may be almost imperceptibly fashioned anew. The Protestant Church is at a world's distance from Luther and Calvin; the Catholic faith under Leo. XIII. is far from what it was under the first Gregory; Mohammedanism has receded from Mohammed; Judaism is becoming a thing of the past. The World-Religions have their day and cease to be. But Truth will never decay, though the diamond rot. We can do very well without the perishable, but we shall always have need of the constant and the abiding.

It has been taught that Jesus not only gave a new faith to mankind, but that he actually introduced a new dispensation of God's government in the earth. We have been told farther, that he was not only divine in character, but likewise in person—that he was the actual Deity. To worship Jesus in a Christian country is regarded as the worship of the very God. So long have these ideas been established, that those who doubt them are regarded as guilty of moral obliquity. Even science has been scouted and its revelations denounced. Luther spoke with scorn of Kopernik, and the Vatican gives the philosophers of the present day the name of pagan. It is the Pope, Cardinals and priesthood, who dare not look in a mirror when they talk so. They seem not to be aware when they seek to traduce learning that they are acknowledging it as truth—*the same in all Ages.*

Skepticism is a painful experience to an affectionate nature. We often by choice, even almost wilfully, adhere to what we suspect is not altogether true. We delight to learn, and we are keenly grieved if the apprehension is forced upon us that we are in error. We repudiate and drive far away the idea, as we would repel an act of personal violence. We dread to encounter the sense of privation, the rupture of friendship, the fearful loneliness. But our demon, the angel of our peace, is inexorable. The time is sure to come to every thoughtful and conscientious person, when the practice of taking things for granted must stop. We cannot run on forever in grooves which others have hollowed out for us. Faith is not an anodyne to soothe us into quiet and the forgetfulness of disorders, but the motive and stimulant to an unceasing activity. We learn to believe from perceiving the scintillas of truth, after an anguish in the valley and shadows of deathly distrust.

Jesus of Nazareth, as the designation has been quaintly translated, is the last personage to whom the world has granted a real apotheosis. It had proved impossible for centuries, so to aggrandize any man of Aryan birth. Siddartha had been awarded the glories of Buddhahood; but Kapila, Zarathustra, Pythagoras and Plato, all honored as divine, were never revered as being more than human. I hesitate to believe that any intelligent Christian of earlier periods imagined any other idea of Jesus, than that he was the exemplar of the doctrines set forth in the Gospels.

The entire question must be tested by impartial criticism. It cannot be permitted to torture the meaning of the Hebrew Scriptures for proof-texts. A rational exposition must be given. It is incumbent on those who assert that God is one, and that Jesus is that one, to show us who, during the incarnation on earth in feeble infancy and circumscribed humanity, who, sat above the heavens and directed the universe. They must also show in what the legend of Jesus as the offspring of the Spirit or simulacrum of God differed from the thousand other avatars—Apollo, Bacchus and Hercules, Krisna, Rama, and Gautama, and the progeny of the African Poseidon, that abounded through Libya, Egypt, Phœnicia and Greece. Where we find the fruit alike, we must judge it a product of the same tree.

The gravest reasons exist for doubting that Jesus was a historical person, and that the events and doctrines accredited to him were so recent as the Christian era. The Gospels which intimate as much have been more or less changed by editors interested in their perversion. Such narratives as the first two chapters of Matthew and the first two imputed to Luke, are clearly additions of a later date. They differ from the other parts in their style, and they are notorious for their palpable misquotations of the Hebrew prophets. Only the loose, slovenly habit of early Christian writers in making citations, can account for their blunders.

That there was a sect of Nazoreans in the first century, is a well-known fact. The designation, however, appears to have been a very old one. The Essens, of Palestine, Idumea and Perea were often so denominated; and the term is used in the Hebrew Scriptures as equivalent to a *prophet.* Amos mentions the two as substantially identical: "I raised up of your sons for prophets (*Nabim*) and of your young men for Nazarites" (*Nazirim*). So far as we can learn of prophets as an order in the Holy Land, the Bible refers their origin to Samuel. He was a *Nazarite,* wearing his hair unshorn from infancy, and drinking no wine. The same thing is related of his counterpart, Samson. This wearing of long hair was a significant feature of the Mithraic Institution; the long tresses typified the rays of the sun. Samas, from whom the name of Samson was derived, was the Assyrian sun god, or Mithras. We learn also that the other prophets wore "a rough garment,"—especially Elijah, the Gileadite.

The Nazarites or Nazoreans are never mentioned in the Mosaic or other Hebrew writings, as having been instituted, but only as recognized by the Israelites. It is legitimate to infer therefore, that they were in no way confined to any one race or people. All the Orient from Armenia to Egypt abounded with *nabians* or prophets, and seers or clairvoyants of every character. We find the patriarch Joseph twice denominated "the *Nazir* among his brethren."—*Genesis* xlix, 26; *Deuteronomy* xxxiii, 16. (It will be remembered that he dreamed, interpreted dreams and divined with the lees of his cup. The cap of the high-priest, the crown of King Saul, and the head of hair [*Jeremiah* vii, 29] all were called *Nazir.*)

Samuel was not only a life-long Nazarite, but he established the prophets in a commune in *Naioth* at Ramah. Before him they were denominated seers, the highest rank among them being the *Kohens.* (The designation *nabia* signifies a singer, the interpreter of an oracle—all oracles and prayers being in musical notes and chanted or incanted.)

Afterward, in the time of Elijah and Elisha, other communes existed at Beth el and Jericho, of which they were accredited as master and abbot. There seems to have been some relation of the prophets to the Essens; for Josephus (*Antiq.* XIII., xi. 2) mentions Juda of that sect, who had like Plato and Aristotle, his companions and friends with him as his scholars in order to learn the Mantic art.

Cotemporary with the prophets Elijah and Elisha was another mystic, Jehonadab, the son of Rechab (*Kings* II., x, 15, 16, 23.) He was a worshiper of Jehovah, or *Yava,* as I prefer to write the name, omitting the Masoretic vowel-points. He established also laws for his tribe, analogous to those of the Nazarites and prophetic communes—to drink no wine, to abstain from living in cities, but to constitute a fraternity by themselves. These Rechabites are elsewhere recorded as *Keni,* (from the Hebrew name Cain)—a circumstance which may give a clue to the whole matter. They are recorded in the *Chronicles* (I., ii, 55) as "the families of the scribes," or Rabbies, the compilers or commentators upon sacred literature. There were such in Egypt, and in Babylonia, and they seem to have constituted a people apart. I suppose them identical with the *Cahens* or prophet-priests of Arabia. Jethro, the reputed father-in-law of Moses, was designated as the *Cahen* of Midian; and he is also denominated a *Kenite.*—*Judges* i, 16. Into that tribe or order Moses would appear to have been adopted by intermarriage, and afterward initiated at Horeb. Despite the representations of the priest-family of Zadok, who established Judaism, there was a sacerdotal lineage, of veritable *Cohens* at Dan, claiming descent from Jonathan, a descendant of Moses—(*Judges* xviii, 30.) "He and his sons were priests till the day of the captivity of the land;" and in the days of Jeroboam, theirs became the national sanctuary of the Israelites.—(*Kings* I., vii, 30.)

The book of *Judges* informs us that the Kenites emigrated to the wilderness at the south of Judea. When Elijah fled to Beer-sheba and went alone about a day's journey (*Kings* I., xviii,) he must have gone into their country; and the angel who brought him food was probably a messenger from one of their families. His subsequent journey to Horeb, "the holy ground" on "the mount of God," doubtless means an initiation. It was in a cave or subterranean temple, and the name of Yava was proclaimed. This *Yava* was the Semitic god *Ramanu* worshiped by the Assyrians as the ruler of the storm (Set or Typhon) but by the Babylonians as the god of intellect and spiritual endowments. The Persians identified him with Ahura Mazdâ, the god of the unapproachable light.

If we may give much credit to the catalogue in *Chronicles* I., ii, 50-55, it is reasonable to suppose that the Kenites occupied the Judean cities, Jabez, Atar, Netopa, Beth-Lehem and Kirjath-jearim, or the city of Baal. David is said to have brought from this last town the Ark of Yava to the new shrine on Mount Zion. I suspect that this ark was one of the numerous coffers or receptacles which were yearly exhibited in Phœnicia. Why the king danced the orgiastic choric dance around it, and regarded Yava as inside of it, I cannot understand, except I compare it with the Adonis-worship of the period. Each spring the coffin of the slain Adon was exhibited, the image wrapped in linen and embalmed; then women mourned around the bier, and finally his resuscitation and ascension were announced. Weeping was for a night and joy came in the morning.—(*Psalms* xxx.) It is probable, therefore that we are to regard both Samuel and David as of the Kenite brotherhood.

Samuel was recorded as the son of El-Kana and Anna—both mystic appellations; and David, though styled the son of Jesse, was also the brother of Zeruiah and Abigail, the daughters of Nahash (*Samuel* II., xvii, 27, and *Chronicles* I., ii, 6.) That he was little esteemed by Jesse and his sons is manifest. He seems indeed to cast a doubt over his own legitimacy: "In sin did my mother conceive me." Samuel being a Kenite was most likely to search out David; it is also significant that Saul, being repudiated, is recorded as prophesying and going into trance at Ramah, but not as being regularly included in their fraternity.

Pliny has declared that the Essens had occupied the country around the Dead Sea for thousands of ages—*per sæculorum millia.* As being the descendants of this mysterious Kenite brotherhood, the assertion may be true. All that was arcane, spiritual, scientific, mystical, in the ancient past, was inherited by them. The prophets who were esteemed in Israel were their ancestral heads. The favorite King of Israel, David, was also an associate. Even when the Northern monarchy was overthrown, and the prophetic institute had been transferred to Judea, it signalized the event by establishing a new dynasty and a new *regime.* I understand the words of Isaiah to Ahaz (see *Isaiah* vii, 9) as announcing the end of his line. He died at thirty-six and Hezekiah succeeded him at twenty-five. This shows that he was only his successor, not his lineal son.

This Hezekiah was evidently from Beth-lehem, as Micha declared—v, 2, misquoted in *Matthew.* He revolted against Assyria, changed the religion of the country, destroyed the grove-temples, and abolished serpent-worship. He was the chieftain announced by Isaiah—"To us a child is born, to us a son is given, and the government shall be on his shoulders." The Jews of aftertime recognized *him* as the Messiah.

It shall be borne in mind that every country around Palestine was more or less celebrated for superior men. The Rephaim or Rephaites, (giants) a Hamitic or Ethiopian race, had been the early population.—*Deuteronomy* ii, 10, 11, 20, 23; iii, 11; *Numbers* xiii, 33; *Joshua* vi, 21, 22; *Samuel* II., v, 18, 22. They were either from Egypt or cognate with them. The men who embalmed Jacob (*Genesis* l. 2) were called Rephaim, and they occupied southern Judea in the days of Hezekiah (*Chronicles* I., iv, 40, 41.) They were undoubtedly the excavators of the rock-temples in Petrea, and the Cyclopean builders of Bashan. The renown of the wisdom of the Idumeans, Hagarenes and other Arab tribes is repeatedly mentioned (*Jeremiah* xlix, 7; *Obadiah,* 7; *Baruch* iii, 23). From these people the Kenites were an offshoot; and despite the narratives of the *Pentateuch,* I must suggest the same thing of the Israelites.

The colonists which Zeru-Babel conducted from Babylonia, can hardly have been identical with the sons of the exiles carried away by Nebuchadnezzar. The latter are numbered at 4,600 (*Jeremiah* lii, 30); the others at 42,360 (*Ezra* ii). They brought a revised faith and worship to Judea. Ezra was a "scribe of the law of the God of heaven," Ahura Mazda, and Nehemiah a worshipper of the same divinity. The former was a "scribe" or compiler; the latter collected the sacred Scriptures (*Maccabees* II., ii, 13). Ezra, it will be remembered, was descended from Hilkiah, who "found" the book of the law—though it had not been lost. I see no escape from the conclusion that the Judean colonists brought a form of the Persian religion to their new home. It is certain that they had the sacred fire in the temple; and speedily rejected social intercourse with the other tribes of Palestine. The learned sect, the Pharisees, in their beliefs and practices, closely resembled their namesakes, the Parsees. The Judaistic religion was the work of Ezra.

At this time a great revolution in thought was in progress all over the East. As far away as India, Kapila had propounded the Sankhya philosophy, rejecting the common worship of the day and inculcating knowledge as the means of felicity. Siddartha, a teacher and ascetic, had also propounded the Jaina doctrines in a new form. An extensive system of propagandism carried them to an indefinite distance in every direction. We find both systems in Egypt and Greece. Pythagoras broke through the exclusiveness of the priesthood, and Plato recast the *wisdom* of Asia, India and Egypt in a new form, for the use of those who were to succeed him.

Wisdom,—*hakama, buddha, sophia*—is the most ancient designation for what is now denominated *philosophy.* Alkinous very aptly defines it: "Wisdom is the knowledge of things divine and human; and the philosopher derives his name from it. Philosophy is a longing after wisdom, the endeavor of the mind to perceive the things that really exist."

The first mention of the Essens is in the *Antiquities* of Josephus. He treats of them as an established people as early as the reign of Jonathan, the Maccabee, about 166 B.C. He represents their doctrines as Pythagorean; they were Cenobites like the prophetic communes, and given to theurgic and therapeutic study. They had sacred books of their own, and acknowledged a personage whose name is nowhere given. I am of opinion that this personage was Jesus the Nazir.

There is a story extant of a teacher and magician who lived about this period, the son of Panther, a soldier, and Miriam a *kadesha* or sacred woman of the temple. It may be true; but as Mithraism had then permeated the West, it is possible that only an initiated person, "or soldier of Mithras" was signified. The blunders of those who ignore or do not understand arcane matters are numerous. My friend, the late General E. A. Hitchcock, in his treatise, *Christ the Spirit,* regarded Jesus as the personification of the Essenian philosophy, and the *Gospels* as *secret books* of that people illustrating the matter.

It is noticeable that none of the *Gospels* have the name of an author or compiler. This was not unusual in ancient times. Iamblichus informs us (*Mysteries* I., i, 1.) that the Egyptian priests were wont to inscribe their books and learning by the name of Hermes, the god of Wisdom. We are licensed by this very custom to investigate the merits and reliability of the books. The *Gospel according to Mark,* stands or falls with that ascribed to Matthew. It is too similar in its details to have a different origin or authority. *Luke* is plainly fabricated from traditions, which the compiler regarded himself as at liberty to handle as he pleased. Christendom, as by common consent, in all its ecclesiastical literature, never quotes a text from this *gospel,* when the same matter is to be found elsewhere.

When the *Gospel according to John* was written, the new doctrine had taken form. Gnosticism had supplanted Ebionism. There is little in common with the other gospels. The dialect, the expressions, the tone and rhetoric are foreign to the Hebrew. The egotism imputed to Jesus, the long harangues on any and every subject, the contradictions and inaccuracies, make this treatise conspicuous. It was compiled for the purposes of religious controversy. If it was written at Ephesus, it is easier to perceive the source from which the author drew his inspiration. The Mithraic religion had its focus there. A priest-caste bore the designation of Essens. What Paul denominated "the antitheses of the falsely-called Gnosis" (*Timothy* I., vi, 20,) were taught there—hence "the prince of this world" and Jesus himself as "the Word made flesh" are mentioned.

The compiler had read the *Gospel according to Luke,* and constructed his narrative accordingly. He compresses the characters, Mary and Martha, into one family with 'Lazarus the Ebionite," who had been borne to the bosom of Abraham in the infernal Paradise. The dead man is resuscitated at the end of four days; but the "five brethren of the rich man,"—the Jews do not repent. Simon the Pharisee (*Luke* vii, 36,) is confounded with "Simon the leper" of Bethany (*Matthew* xxvi, 6), and Mary the sister of Martha identified as 'a certain woman, a sinner," and perhaps as Mary the Magdalian. Judas Iscariot is the niggard disciple that rebukes her for her waste.

Again, according to this writer, Jesus is arrested and executed before the Passover; whereas, the other writers assert that he had eaten the Passover with his disciples. However, the Jews did not condemn and execute criminals during the festival of unleavened bread, but waited till "after Easter." The tale of the crucifixion is, however, a myth. Irenæus states that Jesus lived to old age. The tale was a copy from the Adonian or Mithraic symbology. Mithras, the Word or Son of Mazda, God of Light, is born the 25th of December, and placed on the cross at the vernal equinox. The sun then crosses the equator, the intersection being as Plato expresses it, in the form of X.

The *Gospel according to Matthew* is the cardinal document of the Evangelical compositions. Its discovery and first promulgation may be ascribed to Jerom or Hieronymus, the scholar of the fourth century. At the instance of the Bishop of Rome he traversed Palestine and Syria in quest of old manuscripts. He found that several of the communes were in possession of such, but would not surrender them or even permit their contents to be known. Finally, after great difficulty, he succeeded in procuring a copy of the *Logia* of Matthew. It was written in a sacred language. The manuscript was probably older than the Christian era, and it treated of Jesus, or rather Jeshua. The arcane character of the book, the nature of its contents, indicate that he was the personage or hero, representing the doctrine and its influence—the model or ideal of the divine life rather than its actual living manifestation.

This is essentially the key to the whole mystery. If we seek for Jesus at Nazareth of Galilee, we shall not find a foot-print; but as a Nazarite, set apart as a sacred personage, the emanation of God and the evolution of man, we have found him.

Jesus represents the arcane religions of the East. We have followed his origin back to Moses and the prophets. His baptism was placed at the Jordan, because at Jericho had been a convent of the prophets, and beyond were the homes of the Essens. He was forty days tempted or under probation of Satan, and was with wild beasts; and angels ministered to him. This was essentially mystic, if not also Mithraic. The neophyte was exposed to fearful trials. The bull, the lion, the vulture, the ostrich, the raven, the griffin, the eagle and the hawk, were symbolical forms to denote degrees of initiation. Angels,—the Amshaspands and Izeds, are emphatically ministers of Mithraism. The Essens were, especially, adorers of the sun and of the angels. That they and the early disciples were the same has been suggested by Dr. Quincy in our own time, as well as by Eusebius. The fraternal relation, the community of goods, and other practices were similar. To be sure, Paul taught and acted differently. But at Jerusalem James the Just and others had little regard for the gospel of Paul; he invoked on them his anathema (*Galatians* i, 8, 9), and they in turn regarded his preaching as a New Departure.

It may be asked why Jesus, if he was not the Messiah, was denominated *Christ.* I apprehend that this was a misnomer. Tacitus designated him as *Chrest.* This was a characteristic epithet among the Greeks. The Spartans and Arcadians made use of it to indicate a peculiar dignity and sacredness. "Make none of the Messenians *chrestoi,*" writes an Arkadian to Sparta. The term is also engraved on many of the busts and statuettes brought from Cyprus by Gen. Di Cesnola. It is also employed in the first Epistle of Peter: "The Lord is *chrestos.*" It may be that the word Christos means the same thing; but it is more likely that the redactors changed the word. Such things were common all the way from Papias to Eusebius.

The miracles imputed to Jesus have a remarkable likeness to those of Elijah and Elisha. Each healed the sick, cleansed lepers, and raised the dead. I do not believe that either of them, ever did a superhuman action. We have all witnessed disease set afloat on the wind, and communicated by a touch, or even by an act of faith. A sick person is a living magazine of pestilence. The converse, however, is still more true. Health radiates in every direction and is a hundred-fold more contagious than any disease. The miracles of Jesus consist in rebuking fever, restoring a cataleptic to life, healing persons by a touch, a word, or at a distance, even when he had not seen them, and restoring a woman having a cancerous hemorrhage, to health unwittingly by virtue going out from him. The idea back of all this is that those who are like him may do the same things. The faculty exists, but with most persons it is latent and dormant. There have been, there will always be, prophets and illuminates for the age in which they live.

If I was to add a suggestion further, it would be the word of the angel to forbear seeking the living among the dead. The real enlightenment of mankind never comes from teachers; but only from the interior fountains of illumination. We have no call or occasion to go to this or that man as a leader. Individuals may stand out conspicuously, to indicate the next advance to be made. But when each has thus performed his service, his glory is outshone by the refulgent light which he has induced others to seek and obtain.

We require no display of spiritual pyrotechnics. It is enough to know that there is truth and that we have the intellect to perceive it; that there is right and we have the will to obey it. Neither a human god nor a divine man can enlighten us further than this. There is freedom and impulse for us to attain the highest degree of illumination of which we are capable. The girdle of Puck goes round the earth, but the human aspiration soars beyond the path of the lightning. In every noble idea, every worthy desire, we find our mediator. The more silent the work the more certain that life is performing it. In this is our eternity; there is nothing beyond.

NOTE.—*Ptochos,* was the Greek designation of the Ebionites of Judea. In the *New Testament;* it has been translated *poor;* in *Luke,* xvi. 20, 22, *beggar.*

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Lake Pleasant Camp Meeting.

BY S. B. NICHOLS.

[Concluded from last week.]

Saturday, Aug. 30th, opened beautifully bright and clear, and the incoming trains brought a great many excursionists; one train over the New London road brought thirteen car loads. Some of the campers are breaking up. A large proportion will leave on Monday, and the Lake Pleasant Camp Meeting of this year, will be of the past, but the friendships formed and the warm grasp of the hand, will linger long in the memories of us all.

At 10 o'clock A. M., at the grand stand, a conference meeting was held under the chairmanship of the writer. The subject was, "A step forward—can we take it?" The idea conveyed was that Spiritualists had heretofore been iconoclastic, and that in the future most of us were looking forward to the time when we would be unitizers and builders. Mrs. Abby Burnham, of Boston, Mrs. Fannie Davis Smith, of Brandon, Vt., Prof. Wm. Denton, Dr. H. B. Storer, E. V. Wilson, and Mrs. H. Morse, of New Boston, Mass., were the speakers. The speeches were short, fifteen to twenty minutes in length, and many persons have said that it was one of the best conferences held during the camp. In the afternoon, Prof. Wm. Denton gave one of his stirring scientific discourses on "What the Scriptures of the Earth reveal." The following short synopsis is from the Boston *Herald:*

"The speaker said the doctrine has long been taught that we are the offspring of an infinite parent, who cannot have left his children destitute of a revelation of his will. This I hold to be true. We are first the children of the earth, which is our mother; we are the offspring of our parents who begat us, but, in a higher and deeper sense, we are the children of the infinite and eternal Spirit, that has not cast us forth as the clouds drop the hail, but has furnished every one of us with a record of his will. A part of this revelation is written in our physical and mental constitution. Every man who has a stomach, if he will carefully observe its conditions, will learn what should be taken into it, and what should be rejected, and thus be assisted in obtaining a sound body, the foundation of manhood. Another part of this revelation is in the heavens, and its golden letters blaze nightly, and we may look and read. Not less is it written in the earth. Here is a book or volume, twenty miles of whose thickness is laid open for our inspection; a book as broad as the planet, written by millions of years. Many wrote at the bottom of the ocean, some on the mountain top, by the shore of the lake, or in its depths, in the swamps and the heart of the trackless forests. It is written within and without, and contains the record of our planet, from the time when it rushed comet-like through space, leaving behind it a fiery track, till it proudly bore on its verdant bosom intelligent man. This is a volume about whose authorship there can be no dispute, that cannot be interpolated, that is written in a language that never becomes dead, a volume that the fire cannot burn, the waters drown, the mice nibble or the world destroy; it costs no money to buy, and its pages are open to every child of man. What the universal spirit has thus written it is of great importance for us to read. What are its great lessons, what truths that it reveals to the inquiring soul? First we learn, beyond all question, that life has not always been here. Previous to the advent of geology many philosophers thought that life had probably existed upon the globe from all eternity. Those who thought otherwise could give no satisfactory evidence of the correctness of their opinion, and, upon this question, we were left to a choice of hypotheses, neither of which had much to recommend it to our reason, but when men began to read the Scriptures of the earth, they learned that there were miles of rock representing millions of years, during which no life existed on the globe, and millions more when no animal higher in the scale of existence than a fish had any being upon our planet, and that, even after the advent of fishes, many millions of years must have passed before even the rudest man made his appearance. The Scriptures of the earth have forever settled the question of the comparatively recent introduction of man, since we learn that man's introduction upon the planet, though recent, geologically speaking, is, notwithstanding, separated from our own age by an immense period of time. It shows us rude people in Switzerland, living in houses built upon platforms over the water, feeding upon the fish that they netted from the lake, the wild beasts that roamed the mountain forests, and the fruits that spontaneously grew on the trees; whose weapons were sharp stones broken and hammered into shape by other stones. It reveals to us still ruder people living in the caves of France and Belgium hunting wild horses and elks, and doing battle with fierce and gigantic bears, hyenas, lions and tigers at a time which one of the most cautious geologists estimates to be separated from us by a hundred thousand years. What a revelation is this, and how it settles unnumbered questions about which we have been wrangling for thousands of years. We have not then lapsed from any divine original. We have lost our first estate, it is true, as the old Calvinists said, but our first estate was only a briar patch, and a damp cave not better than a hog-pen, and we have obtained in the place of it a beautiful park and learned that there are better things in store for us. There are heights of manhood unattainable as yet by the race, but that we shall reach as the earth has done its grand geologic periods. Man has been on the march for probably a million years, and, when we look back and see how far he has come, we have faith to believe that he will yet reach the goal. Before the advent of geology it was extremely difficult to tell whether progression or retrogression is the law operating upon our planet, and most persons were of the opinion that, on the whole, we were going backward and down, and that the earth itself was only a grand ruin, and but a few years would see its final destruction. The scriptures of the earth teach us a very different lesson from this. Prof. Denton then went back to the time when 'the fiery planet, the hell primeval,' went rushing through frigid space, and illustrated the changes that had taken place in the different geological periods, tracing the first indications of life on the planet to the present type of man. In referring to the Bible, the speaker said geology has shown us that what we believed to be God's book, is, after all, only man's book, and a book written by men much more ignorant than ourselves, that religion, like other subjects, is free for the investigation of the human mind. Geology has broken down the barriers which man's ignorance had erected, above which was supposed to be an avenging Jehovah, and behind it tormenting devils, and revealed to us a beautiful land, everywhere the prospect inviting our approach and our research."

Sunday, Aug. 31st.—The incoming trains brought many additions to the crowds, and fully six thousand thoughtful men and women listened to the very able address of Prof. Wm. Denton on the "Philosophy of Death;" a very brief and imperfect synopsis is all we can give. The speaker said:

"Death did not commence with man. Animals, reptiles and fishes existed millions of years before man came, and passed away to make room for other and higher species. If death had stopped with the first man, we would now have a race of low bred savages, where now exist refined and civilized men. Stop death now, and rum and tobacco would curse the world forever and ever, and old orthodoxy would find holes and corners from which to spring its trap of superstitious bigotry on the unwary.

"Death comes to help mankind to advance. It is the greatest of all blessings, and is made terrible only by the teachings of superstitious orthodoxy. I believe we shall live in a brighter sphere, surrounded by departed friends. At our death, none but ourselves see the bright spirits flitting around our bed, waiting to bear us to a land immortal. The fear of death is half the capital with which orthodoxy frightens its victims into superstitious beliefs. Death is not the grim skeleton fancy pictures it, but a radiant maiden in whose hands are flowers of immortality, and with this she crowns us as we go out to the land of the immortals. True, we sin, and the sins leave scars upon our spirit, and even a God cannot erase them. We are the eternal heirs of the great eternities, and if you have made a failure in the past, mark the spot. Try again and again. We have a whole eternity in which to grow and become happier, wiser and better, through trials."

The speaker continued for an hour, and the large audience listened in breathless attention as the words dropped from his lips. In the afternoon, J. Frank Baxter gave an address on "The Progress and Triumphs of Spiritualism," which was very able and was heard by a very large audience; after which he gave his well-known and convincing tests. This ended the public exercises of the Lake Pleasant Camp Meeting. I am informed that the character of the people and the teachings from the rostrum, was of a higher order than the year before. The number of tents and cottages for 1878 were 241; for the season of 1879, 423, showing a large increase in numbers of permanent campers. Fully three thousand people were in camp, and the daily attendance was fully five thousand, and on the last two Sundays, at least ten thousand people were on the grounds.

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MODERN THEOLOGY may fail to stand its ground, but the truths taught and exemplified by Jesus never. They were founded on an absolute fact; and to-day, in Modern Spiritualism, many see a renewal of the revelation which demonstrated beyond the possibility of doubt the relationship which the present life bears to that of the future, showing that nothing is lost in the passage through death, and that the limitations which belong to earthly existence are not extended to the future order of things. They see in the present upheaval of thought a sign that the last cycle of revelation is waning to its close, and that a renewal thereof is being given to a race which needs a fuller and clearer knowledge of God and immortality. "Doubtless, the fogs and mists of deceit and error do hang around the truth. But what of that? Has it not always been so? Has God ever saved man the trouble of gaining truth by experience?" The facts of the Gospel and the teaching of Jesus Himself have been obscured and lost sight of in the dogmas and traditions of men. If we go to the fountain-head, we find there truths which will serve for all time, and which contain the elements of a progressive and ever-developing faith.—*Psychological Review.*

Woman and the Household.

BY HESTER M. POOLE.

[Metuchen, New Jersey.]

The next class at Wellesley College for young women numbers about one hundred. During the past year three thousand volumes have been added to its valuable library, and gifts amounting to $155,000.

Vassar still ranks high as a college, and by Christmas will possess the most complete laboratory for chemistry and natural philosophy of any educational institution in the country. It is the gift of the sons of the founder.

Boston has a charity kindergarten, which exhibits the quickness with which children from the streets and gutters, change under the influence of their gentle teachers. During the first few days they tear about like wild beasts, and display all the selfish and animal vices. In a very short time, order takes the place of chaos. The ear and eye and hand are pleased and employed; beautiful sights, pleasant words, lovely music and harmonizing influences have soothed savagism, and awakened unknown delights. In a month the little waifs become orderly, docile and affectionate.

At the late meeting of the Social Science Association, at Saratoga, Prof. A. P. Peabody, of Harvard University, read a remarkable paper upon the "Voting of Women in School Elections," in which he took the ground that they had much more natural right than men to vote upon school matters. His points were strong and clear. We have room only for an extract. He said, "Women should vote and hold office in school matters, because they, in general, far surpass men in educational ability, tact, experience, knowledge and wisdom. Every mother, worthy of the name, is an educator. Men bear a comparatively small part in the training of their own children. The child's first lessons are at his mother's knee. She understands child-nature, and is conversant with the avenues to the child's mind and heart.

When our public schools came into being, they were not meant for girls; the education of women being regarded as of little consequence. The schools were then necessarily under the charge of men. Now that women are men's peers and more, as to culture, and receive their culture chiefly at the public charge, there remains no reason why they should not render to the public the reciprocal service of control, care and government in the educational system of which they have become favored beneficiaries."

A pen picture of domestic life in the Appenines—the village of La Serra—by one who lived for many years in Italy, runs thus: "Their houses are only one remove from cave life; furniture scant and rude, chimneys none, the smoke escaping by a hole in the tiled roof; goats, sheep and poultry living under the same shelter. The chief diet is a flat cake of chestnut flour, resembling dirty sole leather, cooked between hot stones. Only the uniform out of door life and pure air, enables them to defy sanitary rules.—Mothers have large families, ten or twelve children being a common complement; so the weaklings perish and only the fittest survive. As there are no doctors within reach, and so no drugs, the mothers manage to get up and go to work when their infants are two or three days old. Little babes are locked up in houses in beds and left to entertain themselves while their parents pass the day in the fields; those able to toddle about, to keep them out of mischief, are locked out of their homes, and given the freedom of the streets, with a crust of bread, or some tough chestnut cake to exercise their milk teeth on, until night. At three years, they begin to do their share of work, toddling after their mothers with loads of straw of faggots twice as big as themselves upon their heads. Life for women here is very hard; dirt, privation, toil, ignorance. One whom I met carrying a weight of over twenty pounds upon her head for a long distance over a steep road, said, in reply to my expressions of astonishment, 'We women do not count for much here,' and this, indeed, is the truth."

And yet, in the midst of this fearful condition of existence, temperance, industry and rough-virtue lives, shaming many a better class in that fair country. A small percentage, more indolent and thriftless, become beggars upon the great highways or emigrate to America, and eke out life in the slums of our large cities.

In France, the question of divorce is one of the great issues of the day. There is an organized agitation in its favor, which has found expression in a bill introduced before the Assembly by M. Naquet, allowing it for certain specified reasons. The Roman Catholic religion, it is well known, permits no divorce within its jurisdiction, no matter how repulsive or cruel its chains, death only gives complete freedom. The great Napoleon alone boldly confronted the church, won the enmity of the pope, and legalized divorce, in order that he might leave Josephine and remarry with the hope of issue for his throne. But excuses of all kinds were great, a reaction followed, and divorce fell with the Corsican. Since that period, marriage has become more and more a business transaction, especially in cities. The bride must bring a dower to her husband, over only a portion of which she holds control in any contingency. As head of the family, the man has the greater share. Woman enters this business transaction heavily fettered; we cannot wonder that she sometimes seeks surreptitious forgetfulness of her chains. In the provinces, her parents usually endeavor not to bind their daughter to one who is repulsive to her, but she is brought up with a rooted respect for worldly position, and has no opportunity to let the heart elect its own companion. If the husband be profligate, and she be compelled to seek a separation, the court seldom gives her control of only a slight pittance of what she brought him.

Such laws can have but one effect upon the ethics of a community, and so marital infidelity among the French has become a by-word the world over. The influence of this state of things in the centre of the civilized world, has been most deplorable. Its delightfully polished literature is a vehicle for conveying the most sensuous and detestable suggestions to which all the arts of the stage have given their most alluring form and coloring. Friendship between men and women—an unknown word; a pure, wholesome and refining attachment is beyond belief. The plots of French novels and dramas turn upon the most degrading situations; of the dishes offered to the sated public, social sins furnish both the flouring and the substance. Only a healthy, saving love of truth and virtue, which really does possess the major part of our people, can overcome the seductive flood of beautiful vice which is inundating our country. Each drop of this unctious fluid will make "The little, pitted speck in garnered fruit, That, rotting inward, slowly molders all." But a reaction is taking place in that most interesting country. Dumas the younger, the natural son of a most unnatural father, uttered his first protest in the popular play of Camille, and the word has been taken up by those hostile to marriage, with the sneering cynicism of their class. They would destroy, not reconstruct. However, law and nature will be too strong for them. The feminine, spiritual, eternal and constructive principles, will, we believe, in time, build up a cleaner, healthier, and more divinely ordered civilization, to shed a true glory upon the ingenious, science-loving and intelligent Gallic nation.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NO. IV.

The reader will remember that the object of our last article was to throw some light upon that ill-understood subject, "Haunted Houses," and "Haunted Places." The facts which we shall presently relate will illustrate the same obscure topic. But, it may be supposed by some, that our subject, even when thoroughly understood, can be of little or no practical importance to us, and that, therefore, it is not worth the time and labor which may be spent upon it. To such persons we would say that, admitting the fact of there being a communication established between the people of the two worlds, that fact is of comparatively little consequence to us unless we know the nature of the people in the Spirit-world and also the nature of their ordinary, every-day relations to the people in this world. Now, it is just this most important of all subjects that our facts are intended ultimately to illustrate:

I think the reader will have no difficulty in perceiving that, if we understand what it is that relates some people of the other world to certain persons, houses, places, things, etc., in this world, we then not only understand the nature of "haunted houses" and "haunted places," but we have also got a glimpse into the character of some of the modes of existence in spirit-life, some of the controlling impulses of that life, what it is that relates some spirits, at least, to this material side of life, how they spend their time from day to day, to what extent they influence us for good or for evil, and to what extent they make us happy or miserable.

What do spirits do? What is their occupation? How do they spend their time? Such questions are anxiously put to Spiritualists, and they put them to each other daily. If a spirit gets control of a medium, and for a day, a month, or a year, is constantly urging the medium to kill a certain person, we know very well what that spirit is doing, and has been doing for that day, that month, or that year; and we can very easily infer what has been that spirit's occupation, not only day by day, but day and night, week in and week out, year in and year out, from the time of its entrance into spirit-life up to date. If a slobbering idiot (whose interesting case we shall probably relate at some future time) dies in the Watertown poor-house, and twenty years afterwards is found asleep or unconscious there, in the poor-house still, we know what he has been doing for twenty years of his spirit-life. If a person who has been dead for eight years, still manifests himself, as we have related, as an embodiment of revengeful feelings towards a person in the form who, he imagined, had wronged him, and if daily for eight years that object of his vengeance suffered the effects of those revengeful feelings, we know what that spirit has been doing for at least eight years of his existence as a spirit, and we know whether he was related to his victim for good or for evil.

It is time that we were a little practical, and that we looked at that part of the other world which is actually revealed to us, doing away with all fancy work and imaginative descriptions of what the Spirit-world is believed to be, or ought to be; and when more is shown us, let us look at that also and study its nature and its bearings. It may do very well for the preacher to say of his departed one, that he has gone to heaven, and of that departed one, that he has gone to hell; and it may sound very fine for the Spiritualist to say that they have both gone to the Summer-land; but the truth may be that, of those two liberated spirits, no matter how intellectual they may have been, one has gone straight to a grog-shop and the other to a brothel. The following is a case in point:

For obvious reasons, I shall give the gentleman of whom I speak a fictitious name and call him Mr. Wright. In the course of my travels as a lecturer in the New England-States, I, on one occasion, arrived late in the afternoon, at the residence of Mr. Wright, with whose family it had been arranged that I should stop. I knew nothing whatever of Mr. Wright, or of his family, having never seen or heard of either him or her. I took tea with the family, and having exchanged a few unimportant words, retired to my room and went to bed at an early hour. Almost as soon as I had put out my light, I heard footsteps in my room, and felt something touch me repeatedly. Soon I realized myself as being in rapport with some one who caused me to experience an intense mental excitement bordering on insanity or delirium tremens. It seemed to me that I was a boss carpenter in my own workshop, surrounded by many workmen and a great variety of tools; that I was terrified lest the police might come and arrest me for being intoxicated; and that I scolded my men and swore at them for making noises that might attract the police to my whereabouts. This continued until about one o'clock, when I was released and allowed sleep the rest of the night. In the morning, I related my experience of the night to Mr. Wright; and when I had finished the rehearsal, the same person who had affected me so strangely and so violently during the night, again took possession of me, and made me talk to Mr. Wright in substance as follows: "It was I, Charley, (calling him by his real given name), who urged you to violate your temperance pledge, and who, on one occasion, almost forced you into that old liquor saloon which we had so often frequented together. From the time of my leaving the body, I had not seen you until the day on which you passed that old saloon, which had been my constant abiding place; and, the moment I then saw you, I could not resist the desire to make you go in and drink. But, Charlie, whatever you do, don't drink. In all probability, I shall again and again do my best to make you drink; but, if you yield, it will be worse for both of us; while, if you resist, it will help me out of my condition." Mr. Wright, who knew but little or nothing of Spiritualism, was much surprised. He recognized the spirit as a boss carpenter, who had been an old associate of his in the days of his dissipation. They had spent days and nights together in the liquor saloon referred to, until Mr. Wright became a temperate man, when his associate continued his dissipation, and finally died of delirium tremens.

We have here the case of a spirit who reports himself as still hanging around the drinking saloon which he used to frequent when he was in the body, and as urging Mr. Wright to enter the saloon, and trying to make him drink. In the confirmation of the spirit's report, Mr. Wright stated that, since he became a temperate man, he had never, either accidentally or intentionally, gone near that saloon, until, on one occasion, business led him past it, without knowing it; and as he passed it, without realizing where he was, and without thinking of any particular person, he found himself turning to the door seemingly without any volition of his own, but as if he was mechanically turned by some foreign power. He looked up, and, much to his surprise, saw that he was about to enter the old familiar saloon. He passed on without entering; but for several days his desire for liquor was continuous, fierce, and almost overpowering, so that he became unfit for business and took to his bed. After several days of successful resistance of the impulse to drink, the feeling left him. But from that time until I visited him and how much longer I know not, similar spells of an almost irresistible desire for liquor, lasting three or four days, came over him every two or three weeks, although he had had no such spells previous to the time of of his passing that saloon.

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Book Notice.

MYTHS AND MYTH-MAKERS.—THE UNSEEN WORLD.—By JOHN FISKE.—Houghton, Osgood & Co., Boston, Publishers.

These two books, of 350 pages each, are full of thought and fact, of wide and varied scholarly research, of broad and generous sentiment, and free and fearless yet reverent inquiry, into wide realms of religious and philosophical and scientific ideas.

A few years ago two volumes on "Cosmic Philosophy," by "John Fiske, Assistant Librarian, and former lecturer on Philosophy at Harvard University," took the world by surprise. A young man, only thirty-five, capable of such eloquence and depth of thought, such clear power of expression, such capacity to treat on great and high topics in a masterly way was a remarkable person, and all that he has since written promises more and better still. He accepts, or postulates a "Supreme Power" back of all phenomena, and so parts company with Atheists and Materialists. He holds the religious sense as primarily based on noble aspirations toward divine ideas and attainments, and puts religion among the permanent powers, while dogmatic theology is held as unstable and uncertain. An evolutionist he accepts the interior and Divine Power as the spiritual source of outward evolution, in nature and in man.

In Myths and Myth-Makers, through chapters on Folk-Lore, Descent of Fire, Were-Wolves and Swan-Maidens, Barbaric Myths and The Primeval Ghost-world, we find quaint and curious narrations, joined with thoughtful discussion of the growth of ideas from the childhood of man to our age of science and religion.

He narrates his own failure to find water with a hazel wand, on a single trial, and then says: "There are some persons who never can make such things work, who somehow always encounter 'unfavorable conditions.' * * Their ill-success is ascribed to their lack of faith; but, in most cases, it might be more truly referred to the strength of their faith,—faith in the constancy of nature, and in the adequacy of ordinary human experience, as interpreted by science." He then speaks flippantly of "the kind of self-deception which enables * * tables to tip and hazel twigs to twist."

For so learned, and usually so careful a student, the failure or success of a single experiment, is too scanty ground on which to endorse or condemn water finding with a twig or anything else. Has science given infallible interpretation to human experience, "ordinary," or extraordinary? Not long ago we saw a published certificate, signed by thirteen farmers near Detroit, that their neighbor Cyrus Fuller, a man of well-known and excellent character and intelligence, had, by a twig held in his hand, found water on their farms on the first trial, which flows to this day. They testify to the facts, giving no reason, but Mr. Fuller considers his peculiar power to be the result of some law of nature and of his own temperament. He has found water in some fifty cases. As to tables tipping by "self-deception," that is shallow in the face of the experiments of Zollner, Wallace, Hare and thousands of competent persons. Such poor flippancy, touching matters on which no knowledge or research is shown, is in singular contrast to the careful treatment of other topics, and is far from creditable. He has much to learn on psychological laws and the inner life of things.

"The Unseen World" fills but some sixty pages of the volume to which it gives a name, and following it we find essays on The To morrow of Death, The Jesus of History, A Word on Miracles, Draper on Science and Religion, Nathan the Wise, The Bengal Famine of 1770, etc.,—all rich in thought and showing wide and varied scholarship.

The first article opens as follows:

"What are you, where did you come from, whither are you bound?—the question which from Homer's day has been put to the wayfarer in strange lands—is the all-absorbing question which man is ever asking of the universe of which he is so tiny yet so wonderful a part;" and some inquiry and partial answer, not from Bible or theological authority, but from philosophic and religious thought, is attempted. He reaches to an Immortal Life in psychical conditions transferred to an unseen world, to which there is no transfer of physical or known material conditions. In a brief paragraph he repudiates spirit manifestations, and seems to reach no clear conception of the great fact revealed by psycho-physiological research, that man has a dual body, and that his interior and invisible body is untouched by death, so that he must live, personally and individually, beyond the grave. This gifted and thoughtful writer, failing in this knowledge of the spiritual body, has no key to what an intelligent Spiritualist would consider a rational psychology. Yet his essay is of rare value and interest.

Believing in the Divine attributes, working for the good of all, he says: "There seems to be little that is even intellectually satisfying in the awful picture which science shows us of giant worlds concentrating out of nebulous vapor, developing with prodigious waste of energy into theatres for all that is grand and sacred in spiritual endeavor, dashing and exploding again into dead vapor balls, only to renew the same toilful process without end—a senseless bubble-play of Titan forces, with life, love, and aspiration brought forth only to be extinguished. The human mind, however 'scientific,' its training must often recoil from the conclusion that this is all; and there are moments when one passionately feels that this cannot be all.

"On warm June mornings, in green country lanes, with sweet pine-odors wafted in the breeze which sighs through the branches, and cloud-shadows flitting over far off mountains, while little birds sing their love-songs, and golden-haired children weave garlands of wild roses; or when, in the solemn twilight, we listen to wondrous musical harmonies that stir the heart like voices from an unseen world; at such times one feels that the profoundest answer that science can give to our questionings is but a superficial answer after all. At these moments, when the world seems fullest of beauty, one feels most strongly that it is but the harbinger of something else,—that the ceaseless play of phenomena is no mere sport of Titans, but an orderly scene, with its reason for existing, its

'One divine far-off event
To which the whole creation moves.'"

This is an eloquent intuitive suggestion of immortality.

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Magazines for October just Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Irene the Missionary; Ah, Dawn, Delay; The Venus of Milo; Giacomo Meyerbeer; Sleep; The House of McVicker; Foreign Trade no Cure for Hard Times; Haroun al Raschid; Life at a Little Court; Sincere Demagogy; On Lynn Terrace; Burns and Scotch Song before Him; Albert Gallatin; Socialism in Germany; Withered Roses; A Day at Windsor; The Contributor's Club; Recent Literature.

The Psychological Review. (Edward W. Allen, 11 Ave Maria Lane, E. C. London, England.) Contents: Mesmerism; Popular Errors and Objections to Spiritualism Explained and Answered; The Jewish Kabbalah; Spiritualism a new Basis of Belief; Memorable Relations—Ghosts in Tyrol; Notes and Gleanings; Sonnets—To a Sister of Mercy.

Revue Spirite Journal D' Études Psychologiques. (Rue Neuve des Petits Champs, 5 Au Premier, Paris France.) This number contains articles from able thinkers and writers.

La Chaine Magnetique. (Rue du Four-Saint-Germain, 15, Paris, France.) A magazine devoted to the subject of magnetism.

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New Music Received.

Elements of Harmony, by Stephen A. Emery. *Litolff's Musical World*, a monthly magazine. *La Favorite*, by Henry Strauss. *How it Came About*, song, by J. H. Wilson. *Year after Year*, a love song, by Earnest Leslie. Arthur P. Schmidt, publisher, Boston, Mass.

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CHICAGO, ILL., SEPTEMBER 27, 1879.

Help Thou My Unbelief.

In the following typical letter the misgivings of many minds yet upon the threshold of Spiritualism, are well expressed:—

SYRACUSE, AUG. 24, 1879. Dear Sir,—I am not a disbeliever in Spiritualism, neither can I call myself a full believer. I wish I was. I have studied it some for many years; have visited Mrs. Andrews, Dr. Slade, and other approved mediums, and have witnessed many inexplicable developments; but after all, there are so many things claimed by Spiritualists as established truths, that look to me like absurdities and inconsistencies, that I am still at sea. It is said that the spirits are desirous that honest inquirers should be convinced. If they are not, then why all this commotion?

The materialization business seems to me very puerile and full of childish absurdity. We hear the materialized spirits talk loudly, hear them breathe like the grossest mortals, cut off locks of hair that appear like common hair, and pieces of their garments which look like ordinary cloth in all respects. The materialized bodies seem as solid, as ponderous and as gross as common mortals. But they de-materialize upon short notice, while the fragments of hair and cloth which have been cropped off, are preserved intact and real in all respects like the ordinary articles. Then the materialized flowers which are always like our indigenous flora and never of a mysterious or unknown type, will not vanish and disappear, but remain with us and wilt and fade like the commonest flowers. There seems to be no thoroughly well-authenticated instances to the contrary, so far as I know.

Nearly all the most wonderful things are done in the dark or under *conditions* which require a liberal mixture of faith or credulity for their acceptance. While individual experiences may be ever so glorious and convincing to the individual, how can they be taken as demonstrations to the rest of mankind? Why is it, that with all the myriads of common-place trifles repeatedly enacted, *ad infinitum*, by the various mediums from California to Australia, and from Maine to the torrid zone, we have never found out through any mediumship, the *fate of Charley Ross*? Perhaps I am too skeptical. But, oh! I am sorely afraid that all these wonderful phenomena and mysterious doings must be referred to some other agency than that of disembodied spirits.

Now, dear Sir, I read your able and candid JOURNAL with great interest from week to week, and find much in it exceedingly beautiful and sensible, yet to my understanding these difficulties are still unsolved. And I suspect that very many honest and yearning hearts besides my own are in similar doubt and anxiety upon the subject, which to us is the greatest of all subjects.

With great respect, D. A. M.

Our correspondent says he has witnessed many inexplicable developments; but he greatly fears that "all these wonderful phenomena and mysterious doings must be referred to some other agency than that of disembodied spirits." If he will think of the matter for a moment, he will realize thus much, we think: In a phenomenon like that of the independent movement of objects, or like independent writing, an intelligent force, external to the human body, is distinctly manifested. It accurately meets the definition which mankind generally have given to the word *spirit*, or its equivalents in various languages. We may theorize on the questions, Whence does this force issue? Does it come from the medium? Does it come from other persons present? Is it manifestation by an elementary or low order of spirits? Is it what it claims to be, the work of an emancipated human spirit? All these interrogatories may be fairly raised; but that the force in question is the manifestation of the activity of a spirit of some sort, cannot be reasonably denied.

Having got thus far in our meditations, a little more reflection and experience may lead us to a decision as to which of the four theories respecting the origin of the supersensual phenomena is most likely to be true. We may soon satisfy ourselves that these phenomena are not dependent on the persons present and apart from the medium. The notion that they are the work of "elementaries" is superfluous, since there are human beings leaving this world every day, quite elementary enough to be capable of all that may seem trivial or low. That the spirit of the medium can work outside of his physical body, and independently of his normal consciousness, moving articles of furniture, writing on closed slates held by other persons, playing on guitars carried to the ceiling, exhibiting materialized hands, arms, busts, entire figures, human to all appearance, is not a theory to be scouted without proper consideration. We do not dismiss it as untenable; but we say this: If such a theory can be true, it renders possible and probable the fact that a spirit, yet tied to the flesh, and manifesting all this outside power, will be able, on the dissolution of the mortal body, to take to itself another, more subtle and controllable organism than the one it used in its temporary materializations while in its mortal state. Thus if the one theory be true, the other is likely to be true also. If the medium's earth-bound spirit can produce the phenomena, then the same spirit, freed by death, may produce them, under conditions, with equal if not superior facility.

We have thus arrived at a ground where the persistent assertion of the manifesting force that it is a spirit, which once tenanted the body of a mortal man, is entitled to some consideration. It may *not* be true; and yet it *may* be true. No rules except those which the observer can lay down for himself, can qualify him to decide upon this question of identity. Possibly some spiritual intuitions of his own can alone solve the problem. We think there is an accumulation of facts, which, even if we had not tested the phenomenon for ourselves, would justify us in holding that deceased human beings have re-appeared, and proved their identity both by physical and mental demonstrations.

Our correspondent is of opinion that there are no "thoroughly well-authenticated instances" of the production of flowers, cloth, etc., that disappear, thus showing that they may be of supermundane growth or texture. If he will refer to Epes Sargent's "Planchette," pages 76, 77, 78, he will find abundant testimony as to the formation of spirit flowers, cloth, etc., and their disintegration in the light. The phenomena were witnessed by Mr. Livermore and Dr. Gray, both well known to Mr. Sargent, who got from their own lips the corroboration of their written testimony. Mr. Livermore testifies to the production of a sprig of roses, about six inches in length, containing two half-blown white roses, and a bud with leaves. He writes: "We took them in our fingers. By raps we were told to 'notice and see them dissolve.' * * * In less than one minute the flowers melted as though made of wax, their substance seeming to spread as they disappeared. By raps, 'See them come again.' A faint line immediately shot across the cylinder, grew into a stem, and, in about the same time required for its dissolution, the stem, with bud and roses, had grown into created perfection. This was several times repeated, and was truly wonderful." Dr. Gray writes (1867): "I also witnessed the production of lights, odors, and sounds; and also the formation of flowers, cloth-textures, etc., and *their disintegration and dispersion*."

Our correspondent wishes to know, why it is, if there are spirits, the fate of Charley Ross has not yet been disclosed to mortals. In other words, if some things can be done, why can't others? If spirits can move a piano, why can't they move a house or a church? The answer to such questions is not far off. If this universe is a cosmos, then there is divine order in it; and spirits, being finite and limited beings, are restricted in their capacities. Spirits may have the power of learning a good deal, and yet not have the power of communicating it; just as a somnambulist may know a good deal, of which, in his state of normal consciousness he is wholly ignorant. The consciousness of a spirit, while in our mortal sphere, may be very different from that he has while occupying his own place in the spirit-world.

There are well-proved cases where murders or thefts have been accurately traced by spiritual or clairvoyant power. But these are not numerous. If evil doers could be always tracked in this way, man would hardly be a free agent, and there would be no merit in his abstinence from criminal acts. That the freedom of man must not be impaired by the activity of spirits, is perhaps a law by which they are limited in their operations, and often checked or baffled in their clairvoyance.

The objections to materialization may apply only to special instances. The phenomena vary greatly. Those witnessed by Mr. Livermore and Dr. Gray, where Miss Kate Fox, now Mrs. Jencken, was the medium, were of a refined, ethereal character, harmonious and beautiful, and far different from the coarse, material manifestations described by our correspondent. It needs a wide and varied experience before one can treat with justice and sagacity this great subject of materialization. To some it may seem like a gross materialism when Christ told doubting Thomas to reach forth his hand and feel of his wounds; but Christ knew with what sort of a skeptic he was dealing. To our correspondent the test might have seemed "very puerile and full of childish absurdity." Different tests may be suited to different minds; and what may strike one person disagreeably may be the crowning conviction of immortality for another. We think it probable that a little more study, reflection and experience will satisfy our correspondent that the spiritual theory is the only truly rational one for the phenomena he has witnessed.

The Significance of our Facts.

It is said that from a single bone, Cuvier (who, by the way, was a good Spiritualist) could describe the entire osteology of the animal to which it belonged. So from one thoroughly demonstrated phenomenon in Spiritualism—independent writing, for example—the whole system of pneumatology may be inferred. Such a manifestation, realized by a mind in such a state of recipiency as Newton's was when he saw the apple drop, reveals a generalization compared with which the fact of gravitation is a mere trifle. But it is not every mind that can be kindled into activity by a suggestive fact. And so we see thousands in whom the great facts of Spiritualism bear no fruit; rouse to no enthusiasm; fill with no adequate sense of the immense worth of an immortal soul, and the ineffable possibilities involved in its destinies here and hereafter.

It is but a swinish heedlessness that does not recognize the inestimable value of the pearls which Spiritualism offers us in its transcendent facts. Having become possessed of the great truth, we ought to strive to give others the benefit of it; to use the press liberally to transmit the joyful tidings, to answer the unjust and ignorant aspersions that are so freely uttered by the secular journals, and to keep alive the interest of the multitudes who have been initiated into a knowledge of the phenomena. To this end a spiritual press, laboring earnestly and sincerely for the truth, ought to be so sustained that it can command the best talent for the advocacy of a cause so precious. Every earnest Spiritualist ought to constitute himself a committee of one for increasing the circulation of such a paper. Its mistakes, if made in the sincere search for the truth, ought to be forgiven; and its shortcomings ought to be borne with till the support it receives is such as to justify heavier expenditures for improving its management.

It is very evident to one exercising, as we are obliged to do, close observation on the subject, that Spiritualism is advancing as it has never before done; that it is stirring the minds of thinking and candid men to their depths; that it is rousing the anger of the hostile and unreasoning to an extent which makes them tremble while they rail. The spectacle we have had, during the last three years, of a whole troop of leading physicists and philosophers in Germany and Russia joining the ranks of the Spiritualists, frankly admitting the supersensual character of the phenomena, and fearlessly proclaiming to the world the truth on the subject, has naturally struck amazement to the hearts of our revilers of the last thirty years. The eagerness with which they are seizing upon the shallow objections of Professor Wundt, to extort from them what comfort they can, shows the seriousness of their alarm. The hated thing will not *down*, for all their exorcisms and execrations. Can it after all be true? Such is the question which our foes are putting to themselves at heart, even while they affect the tone of derision and unconcern.

What Spiritualism wants now is a high and thoroughly scientific spirit of investigation and discussion in its organs, and a generous support of those organs from all men who would promote the truth. At present there is not in America—we may say in the world—a spiritual journal that does more than pay its necessary expenses—those expenses being kept within the narrowest possible limits. Ought such a state of things to exist now that Spiritualism is assuming the attitude it is, before the scholarship and philosophy of the civilized world? Surely it is time for Spiritualists to make an effort to strengthen with the sinews of war their leading exponents in journalism, and to present their cause worthily to all earnest minds.

Professor Wundt's Charges of Falsehood Against Mr. Slade.

In his attempt to discuss "Spiritualism as a Scientific Question," it is evident that Professor Wundt has trusted to his own "true inwardness" for his facts and constructions, and not at all to the accepted facts and theories which a faithful study of the subject has forced upon Spiritualists themselves. In nothing is this laxity more conspicuously displayed than in those assumptions of his own gross ignorance, by authority of which he brings a charge of untruthfulness against Mr. Slade.

After confessing that he is not "in a condition to express a conjecture as to how" the Slade "*experiments* were performed," and after claiming that it is justifiable if he does not "go into hypotheses as to how the phenomena produced by Mr. Slade were brought about"—(conclusions which he contradicts thirty six lines farther on by declaring that what he saw with Mr. Slade was not "above the powers of a good juggler") he proceeds to remark: "What was surprising to me in the matter, however, and what will also surprise you, is that Mr. Slade also refused to give any information of this kind. He is a medium, he is an *experimenter* (! ! !), and he must therefore *know under what conditions the phenomena have their origin.* He asserts that he knows nothing of them, but that his relation is a perfectly passive one. *The latter, however, is plainly untrue,* since the phenomena generally appear only in the *seances* held by him, and also, as a rule, in the order in which he wishes to produce them."

Mark the wholly gratuitous, arbitrary, and unwarrantable character of the assumption under which this man, claiming to be a moral philosopher, brings a charge of lying against a fellow-being! Mr. Slade refuses to give information on the ground that he knows nothing of the phenomena, and that his relation is a perfectly passive one. This declaration the Professor has the meanness, audacity, and folly to pronounce "*plainly untrue;*" whereas to every man acquainted with Spiritualism, it must be *plainly true*; if, as the hypothesis requires Mr. Slade has any medial power whatever such as the testimony of some five or six eminent German physicists credits him with having.

And what are Herr Wundt's reasons for pronouncing Mr. Slade's assertion of passivity untrue? The reasons are, that "the phenomena generally appear only in the *seances* held by him, and also, as a rule, in the order in which he wishes to produce them."

Now both these reasons are merely false and capricious assumptions on the part of Professor Wundt. It is not true that "the phenomena generally appear only in the *seances*" held by Mr. Slade. At this very moment there are some hundred or more mediums in America and Europe, through whom the same phenomena, often with more satisfactory conditions, appear. The phenomena are going on all about us. Professor Wundt bases his slanderous charge on a mere ignorant surmise of his own, which cannot stand the test of actual facts.

Let us look at his second reason for imputing deception, as to his medial condition, to Mr. Slade. The phenomena, we are told by Herr Wundt, generally appear, as a rule, "in the order in which he (Slade) wishes to produce them." Mr. Slade is an "experimenter," and must, "therefore, know under what conditions the phenomena have their origin."

Not one particle of authority, except what comes from his own ignorance and his wish to discredit Mr. Slade, has Philosopher Wundt for these most false and foolish assumptions. They are in direct contradiction to all the facts and postulates of Spiritualism. How does he know that the phenomena appear in the order in which Mr. Slade wishes to produce them? The theory is that Mr. Slade, like all powerful mediums for supersensual phenomena, is *under influence*; that he is controlled; that, so far from being an "experimenter," he is used as a means for the production of certain manifestations wholly beyond human skill. Such is the theory which all intelligent investigators adopt. And this theory is coolly set aside by Herr Wundt, who betrays at every step his ignorance of the whole subject, in order that he may impute falsehood and imposture to Mr. Slade.

In other words, he resorts to a begging of the question, by assuming that his own easy theory of deception in regard to the phenomena is true, and that the theory of all intelligent investigators, who have practically studied the subject, for the last thirty years, is false. For a philosopher to base personal charges of fraud and dishonor upon assumptions so utterly fanciful, flimsy, and untrue, in the face of known facts, exhibits a moral laxity which may well excite surprise if not indignation.

What Shall an Editor Do?

"Well, I don't like the way he looks at that question;" "I like it ever so much;" "I think he don't use that man well;" "He gives him just what he deserves;" "I shall stop that paper when my time is up; I've had enough of it;" "I will take that paper as long as I live."

If an editor, especially of a journal devoted to any reform, could fly invisible over the land, or be endowed with a clairaudient sense, he would hear thousands of comments about like these.

True indeed was the old copy, set in boy's writing books by teachers in days gone by.

"Many men of many minds."

What is an editor to do? Manifestly he can't suit everybody, and to try would make him the most pitiful, and about the most worthless morally and mentally of all mortals, shifting and turning like the varying and uncertain winds, and of no possible weight or use.

To be of any use or benefit, and especially to give help and impetus to a reform or to any advancing thought, an editor must have earnest convictions and clear opinions and must express them frankly and decidedly. He must *be himself*. At the same time he must live and learn and be open to reasonable changes and progress. Just as men and women *stand for themselves*, honestly, decidedly and reasonably, just in that proportion are they of some value and moment in this world. Just as they shuffle and bend to suit others, just in that proportion, too, they become weak and worthless, failing to command respect or to carry any weight.

A good story is told of a witty Irishman, to whom some one apologized for some shabby official act of the Bishop, by saying: "He did it as a Bishop, not as a man." The ready response and question came: "And sure, when the devil gets the Bishop, *where will the man be?*" You can no more separate the editor from the man than the Irishman could the Bishop, and he is bound to be manly and independent or nothing; to be wise and fair at the same time so far as he can.

The RELIGIO-PHILOSOPHICAL JOURNAL stands for Spiritualism—its facts, its philosophy, its natural religion, and not for its opposite, Materialism. It must uphold the one and make fair argument against the other, respecting all honest opinion. It stands for sincerity, both in spirits in the body on earth or in the spiritual body beyond the vail, and so must stand by and defend honest mediumship and honest and fair investigation. It stands for clean living, health of soul and body, and so advocates healthy diet, temperance in all things, with self-control and obedience to all the laws of life, physical, mental and spiritual. It stands for human rights—social and inalienable, and advocates the equality of woman in those rights, so that in marriage or out, her person is her own, her property her own, the ballot hers, as it is man's, and thus the blessings that come with justice and mutual reverence will be hers and ours together.

It stands for honest men and women, holding insincerity to be like a dry-rot everywhere, and especially in any reform. Aiming to avoid all needless personality, it has no sympathy with the puerile talk about peace, when there can be no peace because harmony can only come with honesty and charity. "First pure, then peaceable," is good gospel, and it is a duty to call a knave a knave, just as you call a hoe a hoe, whether he be in our ranks, or our professed ally, or not. Indeed, those "who steal the livery of the court of heaven to serve the devil in," are most dangerous and need most searching exposure. When necessary we shall make such exposures "in the future as in the past" faithfully, yet reluctantly, and as an inevitable duty.

The true spiritual idea is to outgrow and rise above the wrong rather than spend too much strength in fighting it, but, to know what and who is wrong we sometimes must be personal, and justice is close akin to charity.

We hope to go on, and gain in moral courage, fearlessness and earnest devotedness, and in charity and wisdom as well. We feel profoundly grateful and thankful for the kind words of many good and true men and women, and for their frank and friendly criticisms, and, to one and all, we must say, that an editor *must be a voice*, and not a thousand contradictory echoes. We shall remember the good words, "*B thyself*," and aim to grow in grace and wisdom. That is our best service to our readers.

Christ's Method of Proof Consistent with the Spiritual Method.

The Rev. Mr. Caverno objects to modern Spiritualism, that "its method of proof of existence beyond death is merely intellectual and this is its weakness and its failure." Referring to the resurrection of Christ, he says: "If you call for strict scientific proof you find a carelessness, an almost utter ignoring, of that method of proof both by Christ and his apostles."

We dissent altogether from this assumption. If the absence of scientific proof marks the account of the resurrection, it equally marks the account of all the other miracles recorded in the New Testament. We must take the word of the narrator for them; no such proof as would be demanded in a modern court of justice is offered. The times were not ripe for any such proof.

The attempt to show, then, that Christ and his apostles were careless or indifferent in regard to a scientific belief in the resurrection, fails utterly. Christ, if we may believe the record, gave the only scientific proof it was in his power to give; he reappeared to his disciples in what seemed to them the same body in which he had manifested himself to them during his earth-life. Paul expressed himself in regard to the importance of the resurrection in the strongest terms that could have been applied to that event: "If Christ be not raised, your faith is vain."

Mr. Caverno tells us that we find Christ at Emmaus, not at all anxious to press recognition of his personality on the two disciples; and that when they come to the point, where, in the breaking of bread, intellectual proof begins to open upon them, *he vanishes*. Well, and what construction does Mr. Caverno put upon that amazing phenomenon of the vanishing of palpable human body? To *him* it is a proof of Christ's indifference to the scientific recognition of his resurrection; to *Spiritualists* it is a proof that Christ took the direct and obvious way of proving intellectually and scientifically the preterhuman power with which, as a spirit, he was invested.

If a spirit appears to us in a recognizable form, it is esteemed an additional proof of his spiritual character if he can cause that form to vanish. This is just what Christ did. When he said to "the eleven gathered together," "A spirit has not flesh and bones as you see me have," surely all that he meant was, that he was appearing to them, not in his spirit form, but in a form extemporized for the occasion. To illustrate this still further, he took "a piece of a broiled fish, and of an honey comb, and did eat before them." **Was not this (supposing the record to be true) as much of an intellectual proof, a scientific proof, as any phenomenon in Spiritualism? Who can deny it? It is directly at variance with Mr. Caverno's** fanciful theory.

But he wanted to show that Christ's "method of proof" of spirit existence was a higher, more refined proof, than any given by Spiritualism; whereas it is a proof of the direct counterpart of a common phenomenon in modern materializations. "This question of the resurrection of Jesus," Mr. Caverno tells us, "is no intellectual inquisition upon *a handful of facts in an old record*—it is a question of judgment of the moral being," etc.

And what is this "handful of facts in an old record," which Mr. Caverno would dismiss so cavalierly? The "handful" includes the stupendous fact of the *re-appearance* of a person from the dead; the cardinal fact of the New Testament!

The phenomenon of the eating of broiled fish and an honey-comb by a materialized spirit, would seem to be addressed to the senses of the observer; if verified it becomes a fact of science, and the intellect must judge of it as of any other phenomenon. But the resurrection and the incidents connected with it, according to Mr. Caverno, are not square, objective facts for the intellect, but are for "the judgment of the moral being!"

Truly we cannot see it in this light. Our moral judgment we reserve for moral questions. A gastronomic fact, like that referred to above,—or a fact like the reappearance of Christ after his crucifixion—is not one wherein the moral judgment is authoritative, but one which has its force from the accuracy of the senses of the witnesses. In other words it is a fact for the critical and scientific judgment, and not at all for the moral and emotional faculty.

"Inspirational Poetry."

A feminine correspondent sends us some nine stanzas of most dreary doggerel, and informs us that it is inspirational poetry, and that she is a medium. Now it is not enough for our purpose that a poem is "inspirational;" it must show at the same time that the writer knows something of grammar and can keep out of the depths of pathos and absurdity. An inspirational poem, to meet our requirements, must show where the inspiration comes in. The quantity of stuff from supposed mediums, claiming to be inspirational, is getting to be rather tiresome. Because a poem is extemporaneous, it does not establish a claim on our attention. Even Mr. Colville and Mrs. Richmond, who ought to know better, become bores when they undertake to reel off their impromptu, extemporaneous verses. It is not difficult to give out such a quality of verse without hesitation for an hour or more. But some persons seem to think it is a great feat because it is extemporaneous. So long as the verse is bad and illiterate, it is not a great feat to improvise it.

The fault is often with the audiences. They ask for the improvisation, and it is given. The old saying that "easy writing may be deuced hard reading," applies here. More than nine-tenths of the inspirational poetry it has been our lot to have inflicted on us, has been—not to speak it profanely—infernal trash. Let our mediums hereafter, if the gods have made them poetical, prepare their verses carefully at home, and leave it to the hearer to judge how far it is inspirational. Leave off the label, and trust to the intrinsic worth of the thing itself.

Moral Objections to Spiritualism.

There are some men who seem to think that they have given a good and sufficient reason for shutting their eyes to the proof of Spiritualism, by asking, "Supposing it true, what's the use of it? The moral effects are bad—why encourage it?" etc., etc. Even Professor Wundt, in a letter written to show that Spiritualism has no claims to the recognition of science, departs from all scientific methods, and endeavors to enlist antagonism by the defamatory assertion that, even if true, Spiritualism ought to be dismissed from scientific consideration because its whole tendency is immoral.

It is not necessary for us here to discuss the question whether Spiritualism, being a cosmical fact, is moral or immoral. We should as soon think of questioning the morality of the interstellar ether, or of the principle of gravitation. Spiritualism, if a fact, is just as much God's fact as human nature itself. And for a philosopher like Wundt to depart from the question of fact, and attempt to enlist a moral prejudice in opposition, as a help to his scientific argument, shows a weakness in his own moral character, by no means creditable. "Truth before all things" should be the motto of the honest philosopher and man of science.

And yet Wundt's unauthorized and impertinent objection is a very common one. We often hear it from men who ought to know better; who ought to have more thought and common sense than to suggest an imputation so utterly irrelevant, unscientific, and unfair. "What is the use of Spiritualism?" What is the use of the human race? The latter question is just as much to the point as the former. If falsehood and depravity are manifested by spirits, so they are by the whole human family. If incitements to evil come from the Spirit-world, so they do from this. The only question for science to settle is, "Do these claimed phenomena occur?" and Professor Wundt, in failing to place this as the scientific limit to his argument, shows that he is a false guide on the subject which he affects to treat from the scientific point of view.

If our phenomena are destined to change the notions of scientific men as to the constitution of matter, or as to a *seeming* infraction of laws which prove to be subject to a superior spiritual law, then our opponents must accommodate their notions to the facts, and not think to get rid of the latter by crying out that they interrupt the sequences of nature. If these apparent interruptions of order are permitted now by the great Orderer, let us summon the faith that will enable us to see in them a dispensation nothing less than divine. No matter how low, how distasteful, or how apparently immoral they may seem to our finite and unprepared minds, let us be sure they mean something for our good which it is our business to find out, however difficult the problem may at first seem. It is the absence of a wise faith in God and nature to which are attributable these despairing cries from Wundt, Youmans and the rest, of a violation of natural law, or of a loosening of all moral restrictions. There is a moral order in the spiritual realm as well as in this; and all evil carries, in the individual's own will and affections, its own punishment and its own ultimate remedy. Order and law prevail in all that may seem chaotic to Professor Wundt's distorted view of the spiritual world; and his fears that all is going to the bad, if Spiritualism is allowed to prevail, are wholly chimerical, gratuitous, and presumptuous.

"Cui Bono?"

The Rev. Mr. Caverno says: "To the question, *Cui bono* morally, it is but a hollow answer that Spiritualism returns." To call upon us to define *what's the good of it* in regard to any fact of nature, is equivalent to asking us to apologize for one of the ordinances of Infinite Wisdom. We shall be guilty of no such folly. If Spiritualism is true, as we know it to be, then it is as much a part of the moral order of the universe as human nature itself. We have no plea, no apology to make for it. To say it returns a "hollow answer" to the inquiry *Cui bono?* is simply to make human deafness or ignorance a ground for discrediting divine omniscience. No man can confidently say that the answer which Spiritualism returns is "hollow," until he knows more about it than any mortal man yet knows. Reduced to their last analysis these charges of immorality brought against the spiritual system are merely the result of a presumptuous and an unworthy skepticism; a mistrust that all is not right in God's cosmos; that he allows things to go on which are contrary to a great scheme of ethical order such as certain clerical and professional critics would approve. We do not share these alarms. We believe that the *Cui bono* will be made apparent when our mole's vision shall be exchanged for something higher and clearer. We believe that Spiritualism is as much within the divine control as any other cosmical phenomenon; and that being divinely permitted it comes to us charged with divine instruction, which if we fail to accept, through inattention or stupidity, the loss is our own.

Almost an Exposure.

In a letter to our Boston contemporary, Miss Agnes L. Slade relates an incident which shows how careful an investigator ought to be in charging fraud on a well-tested medium. At some town in California, Dr. Slade had been invited to a private house to give a séance. The dinner was hurried over in order to have the table for use during the sitting. The children were banished from the room, and the séance went on splendidly; the writing was indeed so wonderful that the sitters thought there must be machinery concealed. They accordingly examined the table, and much to their satisfaction, found, as an evidence of their immense cleverness, a piece of chewing gum sticking under the leaf. What more conclusive proof of fraud could be desired? It was all-sufficient. No excuses or explanations could be listened to. The trickster should be exposed, and his jugglery denounced in the newspapers. The whole thing should be shown up. Dr. Slade leaned back in his chair, and coolly eyed his accusers, waiting for the exhaustion of their wrath. He had foiled the malice of Lankester and Donkin and was not wholly unmanned on this occasion. The excitement was at its height when there was a loud knocking at the door. One of the little boys, who had been turned out, wanted to re-enter the room to get something. "What do you want, Tommy?" asked the mother, opening the door. "I want my chewing-gum," replied the child, making a rush towards the table, and seizing the piece of gum which had been found under the leaf. the "exposers" and "denouncers" looked at one another in blank astonishment. We have known of many "exposures" that had about as much foundation as this.

We are informed by Capt. J. H. Young, that Ansel L. Edwards, a prominent Spiritualist of New Orleans, passed to spirit life on the 15th.

Orson Brooks informs us that Mrs. Miller, a materializing medium, formerly of Memphis, Tenn., is now in Denver, Col. He says that "she is beyond any possibility or shadow of fraud."

Kindergarten Messenger and New Education, is the name of a paper devoted, as its title indicates, to kindergarten culture and educational hygiene in home and school. Its subscription price is $1 per year. Address Hallmann & Doerflinger, 461 Market Square Milwaukee, Wis.

Messrs. Atkin & Abrahams have been appointed to take charge of the news stand at Republican Hall, New York city, where they will constantly keep on hand the RELIGIO-PHILOSOPHICAL JOURNAL; also at their other stands S. W. corner 31st street and 6th avenue, and at Grand Hotel, Broadway and 31st streets.

Lessons of deep import to every spiritualist can be drawn from the thrilling account of Mrs. Boggs, which appears on the sixth page. It needs no lengthy editorial exposition; and we hope its perusal may warn others, both of the necessity of never stooping to deception in any case, and of never endeavoring to perpetrate a fraud on any pretext whatever.

The price of each of the two beautiful steel engravings, "Celestial Visitants" and "Transition," has been reduced to the remarkable low price of seventy-five cents. Each one is really worth four times that sum. Illustrating certain phases of the spiritual philosophy, in a manner that cannot fail to attract attention, they should be in the homes of all Spiritualists.

"DR." SCHLESSINGER again. This confidence operator and villain is once more being aired at Los Angeles, Cal. He is one of the moving spirits of a concern known as the "Societas Fraternia," which is said to have been conceived in the fertile brain of a prominent lecturer. Schlessinger is a dangerous man in any community, and should be confined in some reformatory institution for the remainder of his life; he is incorrigible.

W. H. Simpson of Lawrence, Kan., telegraphed to the *Times* of this city, from the Bismarck (Kansas) camp meeting, giving a report of the same; stating that Prof. Denton's speech there "disgusted decent people," etc. Gov. Charles Robinson, M. Summerfield and John Hutchings, three prominent liberals, pronounce his statements as unqualifiedly false. Mr. Simpson is undoubtedly a bigoted orthodox, or he would never have made such statements. Prof. Denton's lectures are always well received.

Prof. J. Madison Allen is still busily at work in Kansas. He reports an increasing activity in the field of spiritual progress in all that section. He attended the recent ten days' camp meeting at Pleasant Valley; also the liberal and spiritual camp meeting at Lawrence; at the latter he gave the closing address. He is now lecturing at Tonganoxie, and other points in the vicinity of Lawrence. He hopes to be able soon to meet engagements in Nebraska, Iowa, Wisconsin, and eastward points, for the remaining fall months and winter, and requests all who desire his services to write at once, with particulars, so that he may lay out his route to the best advantage. Address, Lawrence, Kansas.

The Exposition this year far surpasses those of preceding years in almost every feature. It is certainly a rare treat to witness there the grand display of industry that greets the vision on every hand.

E. V. Wilson, the seer, is himself again and is in the field ready for work, with health improved; if not well, so well that he rejoices in his restoration. He will be at the Vermont State Spiritualist quarterly meeting at Danby, Vt., where he will remain over the 26th, 27th and 28th. He will have his book and photo for sale. He will take subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL. He is engaged for October in New York City, and is ready to receive calls to lecture in any part of the country.

"Narrative of Sojourner Truth, a bondswoman of Olden Time, emancipated by the New York Legislature in the early part of the present century; with a history of her labors and correspondence drawn from her 'Book of Life.'"

The above is the title of a book that cannot fail to interest every reflective mind. Sojourner Truth, a colored woman, now 104 years of age, is a historical character, and in many respects a most remarkable personage. She has traveled and lectured in twenty-one different States, and she claims among her personal friends some of the leading reformers and statesmen of the country. The price of her book, flexible cover, 75 cents; paper, 50 cents. For sale at this office.

Business Notices.

HEALTH—the poor man's riches, the rich man's bliss—is found in Ayer's Medicines, after a fruitless search among other remedies. A word to the wise is sufficient.

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J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26tf

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.
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25-20tf

Illinois Social Science Association.

The Annual Meeting will be held at Clark Street M. E. Church, south-east cor. Clark and Washington Sts., Chicago, Ill., October 2nd and 3rd, 1879. All persons interested in any or all of the great problems affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordially invited to attend. Interesting papers will be presented upon the different phases of work represented in the six departments of "Philanthropy," "Education," "Sanitary science," Domestic Economy, Government and Art, and thoroughly discussed. All charitable and philanthropic associations, and all organizations working in the interest of temperance or prison reform are cordially invited to send delegates.

ELIZABETH BOYNTON HARBERT, Pres.
S. A. RICHARDS, Secretary.
Room 33, 143 La Salle St., Chicago, Ill.

The Northern Wisconsin Spiritual Conference

Will hold a three days meeting in Spiritual Hall, Omro, Sept. 26, 27 and 28, 1879. Speakers—Dr. Jas. M. Peebles, Wm. M. Lockwood, and it is hoped W. F. Jamieson. We wish to see all the Liberalists of Wisconsin, at this meeting. Remember this is a three days meeting and will be called to order at sharp 10 o'clock, Friday A. M. So, friends, please be in season. Dr. A. B. Severance, the oldest and best psychometrist, will be in attendance to give readings. We hope to secure the services of a first-class test medium. Social dance Friday evening. Music by Severance & Williams' band, who will also furnish music through the meeting. Officers for the ensuing year will be elected. The friends of Omro will entertain free to the best of their ability.

WM. M. LOCKWOOD, President.
DR. J. C. PHILLIPS, Secretary.
Omro, September 9th, 1879.

The L. L. Congress and Free Thinkers' Convention—R. R. Rates and Hotel Rates.

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinker's Convention at Chautauqua Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States. Hotel accommodations can be procured at Cincinnati for from $2 to $4.50 per day. At Chautauqua Lake Convention for from 50c. to $2 per day.

H. L. GREEN, Secretary.

Postponement.

The Quarterly Meeting of the Spiritualists and Liberals of Rockford and vicinity, is postponed from the 13th and 14th to the 27th and 28th of September. This is done in order to enable the Rev. J. H. Burnham to attend the meeting of the Liberal League at Cincinnati.

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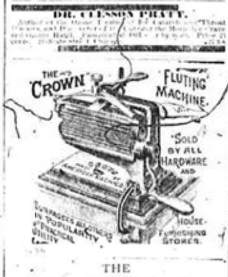

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Being a response by Alfred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington; Epes Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of England, and others. Pp. 216. *Paper 50 cts.* Postage, 5 cts.

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Spiritualism.

[From the Cincinnati Sunday Enquirer, July 6.]

When for me the silent oar,
Parts the silent river,
And I stand upon the shore
Of the strange forever,
Shall I miss the loved and known?
Shall I vainly seek mine own?

Can the bonds that make us here
Know ourselves immortal,
Drop away, like foliage sear,
A life's inner portal?
What is holiest below
Must forever live and grow.

He who plants within our hearts
All this deep affection,
Giving, when the form departs,
Fadeless recollection,
Will but clasp the unbroken chain
Closer when we meet again.

Therefore, dread I not to go
O'er the silent river;
Death, thy hastening oar I know!
Bear me, thou life-giver,
Through the waters to the shore
Where my own have gone before.

Too Honest to Pray.

[Published by Request.]

[A skeptical friend of mine, in a moment of mental depression, being urged to embrace Christianity and give himself over to prayer, replied: "Impossible! I am too honest to pray!"—Anon.]

Too honest too kneel before the altar or throne
And look for a harvest where nothing is sown.
Too honest to call himself vile and abject,
When nature says, "Thou art God—stand up erect!"
Too honest too close his eyes, making day night;
Since error is darkness, and truth alone light.
Too honest to ask for a heavenly cure
For ills humanity loves to endure.
Too honest to ask for a crust or a cup,
While rain cometh down and grain cometh up.
Too honest to pray that eternal decrees
Be changed as a creature of moments may please.
Too honest to call for a balm from above,
While the earth is budding and blooming with love.
Too honest to dream of a life of pure bliss,
While workers and helpers are needed in this.
Too honest and brave, in the battle of life,
To falter while thousands are breasting the strife.
Too honest to think of an armor of prayer,
While bravest of bosoms go naked and bare.
Too honest to reach for a crown e'en in thought,
While brows that are noblest, of laurels have naught.
Too honest to rob mother-earth of a tear,
While human hearts bend o'er the pall and the bier.
Too honest to long for a realm of the blest,
While hope is alive in humanity's breast.
Too honest to cry for a savior to save,
While brothers go down 'neath the tide and the wave.
Too honest to cringe 'neath the lash of the priest;
Too human to tremble like fear stricken beast!
Then give your brave answer whenever you can—
For more faith in God meaneth less faith in man.

Grove Meeting.

We have just held our Seventh (I believe) Annual Grove Meeting in this place, originally got up for the accommodation of the Spiritualists of Paulding and Defiance counties, being near the line between the two. On Sunday we had a very large gathering, including many from other counties in Ohio and Indiana, and they had, I think, a good time. Hudson Tuttle and his amiable wife were present, and we were very agreeably entertained by their peculiar phases of mediumship. Mr. M. K. Wilson of Auburn, Indiana, formerly a resident among us, presided at our meeting and gave some addresses. He has been deeply engaged in investigating the origin of the Bible, and the advance and progress of religious ideas. Mr. Fred. Donekin, a young man who has been raised and so far developed among us, also took part. The first discourse he ever delivered in public was at our schoolhouse at the suggestion and appointment of his spirit control. At that time he had never read a spiritual paper or spiritual book, but he gave us an excellent spiritual discourse. And, then, too, he spoke in the trance state and was entirely unconscious, but he now speaks entirely by impression, and has full knowledge of all he says. He bids fair to become one of our best speakers. We were also addressed by Mr. Weeks, formerly a preacher of the United Brethren Church, and who some twenty years ago traveled in our circuit and preached in our neighborhood. He is now as radical against the churches as they are against Spiritualism.

Sunday evening a séance was held at the house of my son, Albert, at which there were three developed mediums: a Mr. Wolfe and his son of our county, and Mr. Donekin. They were under Indian control and the two young men conversed with each other in a language of which we knew nothing. They seemed to be extremely happy. After a while the influence changed, and John Pierpont announced himself through Mr. Donekin, and proposed as a test that questions should be asked, and he would answer in poetic verse. The question was asked, "Were spirits present at the Grove Meeting, and were they interested in the exercises?" A lengthy answer was given in the most beautiful poetry, in which he prophesied great progress in the cause of Spiritualism. He represented that there were hosts of spirits present at the grove, who took great interest in the performances; other questions were asked and in like manner answered. He was asked if he could not say something in regard to Mrs. Tuttle, and he represented that she was an instrument in their hands, and was accomplishing a great amount of good; that she stood high as to purity of character. All was given in poetic verse. The séance was extremely interesting and instructive. The cause is evidently gaining among us, and mediums are being developed.

The readers will, I hope, overlook the imperfections they will discover in the scribblings of an old man in the eighty-ninth year of his age; who is standing on the verge of the stream, only waiting for the call of the boatman to come on board and cross to the other side, where he confidently expects to meet many friends who have long been waiting for such a meeting.

THOMAS WENTWORTH.

Carryall Township, Paulding Co., Ohio, Aug. 28, 1879.

Spiritualism Examined.

Dr. J. K. Bailey, late of Michigan, delivered a course of five lectures in Hayslett's Hall, this city, on the above subject, commencing on last Thursday and closing on Sunday evening. These lectures were excellent. He certainly demonstrated by the logic of events and laws of nature and by philosophic and scientific principles, the immortality of man, explained mesmerism, mind power, and the laws upon which, what are called spiritual phenomena depend.

He maintained that spirit is substance and that, in the last analysis, matter and spirit are one; that the law of spirit communion is clearly deducible from the relation of nature's facts and the laws of mind: that when one mind is in perfect tension or accord with another mind, there being a magnetic connection established thereby, impressions of mind are transferable from one to the other, hence enabling each to read thoughts thus impressed. This law he claims applies to disembodied as well as to embodied spirits.

On the last evening, Biblical and Modern Spiritualism were compared. This we consider a masterly effort and further, that the entire course presented logical reasoning, lucid illustrations and an able philosophic handling of scientific data. Surely, if immortality and intercommunication can be thus established in the mind of man, no harm can legitimately result therefrom.—*Mount Vernon Hawk-Eye.*

Testimony of Two Earnest and Reputable Spiritualists Which Throws Some Further Light on the Marvels of the "Terre Haute Mecca."

To the Editor of the Religio Philosophical Journal:

Of Mrs. Stewart we know nothing but rumor; of Mr. Pence, Mr. Hook and their séance room as it was some years since, we know a great deal more, no doubt, than would be agreeable to them to have told. My wife was led to play medium under the influence of Pence, Hook and Co., she being then but a mere child. I detected the fraud, gave an expose séance in their own hall, when she came forward and confessed before the whole audience; but certain ones endeavored to make it appear that she was a medium and they tried every way to drive me from the city, even threatening my life; but there is too long a story connected with this affair—I have not time to write it out this evening. I would just say that my wife is now a firm Spiritualist and fully indorses your course with regard to frauds. Go on; give fraud no quarter.

—A. BOGGS.

Kokomo, Ind., Sept. 7th, 1879.

SECOND COMMUNICATION FROM MR BOGGS, WITH A STATEMENT FROM HIS WIFE.

To the Editor of the Religio-Philosophical Journal:

I send you a history of our experience with the Pence Materializing Company of Terre Haute, my wife's part being told by herself, after all these years have passed, and she having no other feeling but that of repentance for the role she acted, and the desire that she may be the means of preventing others from being caught in the same snare. Her name before marriage was Flora Poindexter.

STATEMENT OF MRS. FLORA BOGGS.

"Ten years ago at the early age of fourteen years, myself and mother arrived in Terre Haute, on the first day of June, on the four o'clock train. We had just four dollars and twenty cents in our possession. We started in search of a room, and about dusk we were successful in finding one, for which we paid three dollars. We went supperless to bed. The next morning after paying 25 cents drayage to get our household effects from the depot, we made a light breakfast, consisting of mush and butter, and then I left my mother in tears to fix up our humble home, while I went in search of employment. All day long I walked the streets, soliciting work, but no one wanted to hire a stranger; besides I was so small and looked so weakly, people thought I could not do much. Finding that I could not get employment in a private family I went the next day to the woolen factory. Here I found work at good wages, and got acquainted with two girls about my own age. They were Spiritualists, and several little incidents that occurred in our sport, caused them to declare me a medium, and as such they insisted on introducing me to Dr. Pence. After much intreaty I consented, and that same evening I was persuaded to sit in the circle for development. Being possessed of a large amount of mischief, I pretended to sleep, and while doing so, the doctor informed the company that I was a remarkable medium; that I was then entranced, stating what I probably would do and say presently. I acted on his suggestion, and "played medium" to his great delight, thinking that I would tell him that I had done so in sport; but when I shook off my apparent sleep, he grasped my hand and congratulated me so earnestly, and told me so seriously about my duty to the invisibles, that I could not find courage to tell him of the deceptions I had practiced. The next day he called to see my mother while I was away at work, and talked to her about her wonderful child, and persuaded her to use her influence to get me to give up to the control, telling her that I would be a great medium; that there were untold thousands of dollars in it, and that the name of Flora Poindexter would become a household word. That evening he called on me and said that his wife wanted a girl; that the work in the factory was too hard for me; that I looked so thin and pale I needed medical attention—"so just come and make your home with me;" he would pay me four dollars per week, my wages in the factory; that I would not have much to do and could stay with my mother at night. I went, and fell into the trap set for me. At his house there was a medium by the name of Grandville. He commenced holding developing circles at the reception room of Pence's Hall (or the noted séance room); to these séances those interested insisted that I must go. At first I refused, but was soon overruled, and mother and I went. They placed me between the medium and another man of strong magnetic powers. The medium soon became entranced. Laying his hands upon my head he besought me in trembling tones to give up to the host of angels that hovered around me; not to strive against my fate; to be a good girl and attend the circles regularly, that they might develop me as fast as possible.

After the séance the Spiritualists gathered around me and praised me loud and long; the result was, I did what I have ever since regretted, yielded and became their "medium." From that time I was the society's idol. I had no wish ungratified. I was called the little medium and praised on every hand. The Davenport brothers came to Terre Haute, and gave a séance in Dowling's Hall. I attended and liked their phase of mediumship much better than the one I had been assuming, so I resolved to become a physical medium, and the next night held a séance in our well darkened kitchen. Present: Dr. Pence, T. A. Madison, I. Temple, an investigator from Indianapolis, a neighbor (lady), mother and myself. I succeeded in tying and untying myself, ringing bells, making raps and other phenomena, perfectly delighting my audience; they were in raptures. I must have a cabinet. I gave séances, both public and private, for many months, and all that time I had no confident, no one came to me and said, "You are doing wrong,—you must quit this." The Orthodox blamed and accused me, but so vindictively that I could only defend myself, and the Spiritualists, instead of trying to stimulate me above the plane of deceit, humbly bowed their heads to whatever I offered with a "thus saith the spirits." When I, through the influence of Mr. Boggs, consented to an exposé, the men scolded and entreated, the women cried over me and told me how much the society loved me, and insisted that I do nothing of the kind. Dr. Pence and James Hook offered me money and a new sewing machine to keep still. They said if I could not continue the splendid medium they knew me to be, to just slowly withdraw from the public; that it would injure the cause to say that I did it all myself; but regardless of all their efforts I went on the rostrum before a crowded house and confessed my faults. Dr. Pence had me come with an iron ring on my wrist, that he claimed to the people could not pass over my hand without crushing the bones of the same, but instead of doing their bidding, I slipped the ring over my hand before the eyes of the assembled hundreds. Not satisfied with doing all in their power to keep me with them as their medium—notwithstanding I declared I did it all myself—when they failed they resorted to petty persecution; said I was crazy and was under the psychological influence of Mr. Boggs; told him not to marry me; that any woman that would deceive as I had, would deceive a husband. They caused to be published in one of the city papers an article saying that I was married for a season to be deserted and become an out cast on society. I am a firm believer in spirit communion, and, although I wronged myself in practicing the deception I did, in a way that I can never get over, I feel that the leaders of Spiritualism in Terre Haute are somewhat to blame, and that men who will aid by word or deed in a plan of deception, as they have done, are not worth the confidence of the spiritual public.

"I now feel that freedom of a clear conscience that I know by experience Mrs. Stewart longs for in all her private moments, and my heart goes out in pity to her, for I know how difficult it is to leave the wrong and choose the right under the influences at Pence Hall. To ex-Mayor Cockerly, Mr. Lockwood, Mr. Smith, Mr. Boleig and family, my heart goes out in grateful thanks. All of them were not Spiritualists, but instead of pointing the finger of scorn at me, they gave me every assistance in their power to rise out of my degradation. They will have their reward." FLORA BOGGS.

Brother Bundy, in winning a woman to the path of truth, I won the best wife in the world.

A. BOGGS.

Kokomo, Ind., Sept. 14th, 1879.

Camp Meeting.

The following is a brief report of the ten days' camp meeting, held at Sharp's Grove, Pleasant Valley, Ottawa Co., Kansas; commencing Friday, Aug. 22, and closing Sunday Aug. 31, 1879:

This was the second annual camp meeting of the Spiritualists of Central and Northern Kansas; the first being held at Salem, Jewel Co. The attendance, especially on the two Sundays, was very large, considering the sparseness of population of the surrounding country, as compared with older settled sections. It was estimated that twelve hundred persons were present on the last day. The meeting has developed a deep interest on the subject of Spiritualism, as a movement both theoretical and practical, in many minds that have heretofore been indifferent or opposed. A very wide range of topics was considered, embracing not only the theological, biblical, aggressive and iconoclastic phases of the great work which the higher life has undertaken to accomplish, with the aid and co-operation of mortals, but also the more constructive, organic, peaceful principles and methods relating to the individual reform and societary progress. The best of order prevailed throughout the meeting—a powerful spiritual influence pervading the camp.

General programme of exercises: At 6 A. M., each day, a developing circle; 8 A. M., circle for various phenomena, spirit messages, etc.; 2 P. M., general conference and lectures; 8 P. M., lectures.

Addresses were given by the following lecturers: Dr. J. Dunton, late state lecturer of Iowa, (present address Algona, Ioa); ex-Rev. P. A. Field, of White Mound, Salem, P. O., Jewell Co., Kansas; Prof. D. Seymour (phrenologist, etc.), of Clay Center, Kan.; Sara S. and J. Madison Allen, of Mass., (recently from the South.)

Bro. Dunton is well known in the West. His lectures are earnest, philosophical and practical. Bro. Field has only within the past two years become an avowed Spiritualist, having preached as a Methodist for twenty-five years previously. He came to White Mound, under appointment of the M. E. church, but after attending for a while the circle which is regularly held at that place, he became convinced of the reality of spirit-return, was developed as a trance medium, and in consequence found himself in due time, outside of the church fold—expelled on the ground of "heresy." Bro. Seymour gave one or two discourses in the normal state, to good acceptance; his last was very excellent. Mrs. Allen spoke under the spirit influence of her son, Earnest, who plead most earnestly and touchingly for a better system of life—one in which the little ones should be blessed with pure, spiritual and harmonious surroundings and be privileged to live on the earth, strong, healthy and happy.

J. Madison Allen gave two Sunday discourses, (Aug. 24 and 31), in the conscious trance condition and also delivered addresses in the normal state on the following subjects: "Civilization as it is and as it should be;" "Figs or Pigs—Fruit or Brute—Shall we eat Flesh?" "Dress Reform, from the spiritual stand-point." He also took some little part in the circles, etc.

Besides the regular speakers above mentioned, there was many others present who gave excellent addresses and contributed greatly to the interest and variety of the meeting, among whom should be mentioned, J. N. Blanchard, Dr. Ballou, John A. Dixon, C. L. Lewis, Mr. Olney, Esq., Rev. Kiggins, a presiding elder of the M. E. church, and Rev. Eaton, Universalist of Minneapolis, and Rev. Bishop, Universalist, of Delphos.

Among the mediums present were, Mrs. Sayles, Mrs. Lewis, Mrs. Knowles (Artist), Mr. and Mrs. Skinner, Mrs. Brown, Mr. Ruggles, Mrs. Warner, Mr. and Mrs. Edward Sharp, Miss Mirtie Riley, Mr. Edwin Babcock, (trance and personating), and others whose names are forgotten.

Of the healers we mention Mr. Walker, who among other cures, restored a lady who had been unable to walk and had suffered great pain for a week or more, and who came upon the ground supported by two persons. She was made able to walk back and forth before the audience with perfect ease and without pain. This cure caused some sensation and a good deal of softening among the non-believers.

Among those who contributed to the harmony of the meeting by vocal and instrumental music were, James Sharpe, Mrs. Brown (frequently under spirit control), Mrs. Hughes, Miss Torry, J. Madison Allen, (songs mostly original).

Some excellent poems were read by Mrs. Dr. Howe, Mr. Ruggles, Mr. Olney, P. A. Field and J. Madison Allen.

The use of tobacco was criticised and deplored by many, and the general subject of self indulgence and self-control brought prominently before the people. The effects of a bad habit indulged in here, upon the spirit itself, even after leaving the body, were discussed, and were *illustrated* by a spirit who manifested thro' Bro. Field, and who begged and plead for tobacco—if it were no more even than to smell some tobacco user's breath!

It was voted that the third annual camp meeting be held at Delphos, during the "light of the moon" in Aug., 1880, the exact time to be determined by the committee. A committee of arrangements was appointed consisting of five gentlemen and four ladies.

J. MADISON ALLEN, } Committee on
C. L. LEWIS, } Report.

"Some Theology."

Under this heading Peck's *Sun* says that a refined and cultured young lady, daughter of Judge Harris, of Morris, Ill., has lately become insane through Spiritualism; and thereupon it pitches in and gives Spiritualism and Spiritualists a half column of sarcastic, half humorous abuse and misrepresentation, concluding with the not very astonishing statement: "We never attended but one spiritual séance."

In the next column it has the following editorial item:

"The Iowa insane asylum contains two hundred and three inmates who became insane through drink. There is nothing funny about that."

Now, Bro. Peck, why in the name of consistency did you not pitch into whisky and its vendors?

You are doubtless aware of the fact that the old and persistently reiterated charge against Spiritualism, of "filling insane asylums," etc., was more than a year ago effectually exploded by the carefully collated statistics furnished by the superintendents of six or eight of the largest asylums in the country, which proved that but a very small percentage (some 3 1-2 we believe) of their inmates became deranged through Spiritualism, while King Alcohol and orthodox theology were shown to be chief inciting causes of insanity.

And your attempt to ridicule spiritualists is in itself supremely ridiculous in view of the facts that Spiritualism numbers among its open and avowed advocates and believers men and women fully the equal in respect of mental, moral and scientific culture, and social position, those of any other class; and among them are many of world-wide reputation as scientists, philosophers, poets and humanitarians. It has a distinctive literature embracing many thousand volumes, and in the United States alone sustains a half dozen or more newspaper exponents which in point of literary ability and effectiveness in the advocacy of every good work in the field of moral and social reform, and second to none of either the secular or religious press. It has in the lecture field hundreds of men and women whose names are sufficient to secure large audiences of the most intelligent classes of every community. Spiritualists, regarded as religious sect, though for the most part unorganized, without the external show of magnificent churches, and existing in this country only some thirty-two years, far outnumbering any other in the United States. They may be found in every town, village and city—and for that matter there is no civilized country upon the globe where they are wholly unknown. As a class they do not thrust their belief or opinions into everybody's face nor seek to proselyte the world, but when questioned will generally be found ready to give a reason for the faith that is in them.

These are simple facts, Bro. Peck, of which a candid investigation of the subject will convince you, and perhaps induce you to accord to Spiritualism the common respect which you do to other "isms" and "ologies."—Fox Lake (Wis.) *Representative.*

The flaming sword of ignorance and persecution must be removed from the gates of the spiritual garden.

What an Old Subscriber Likes and What He Dislikes.

I like the way the JOURNAL has dealt with Woodhullism, and hope that every true Spiritualist will ever remember that it was the JOURNAL that almost single handed fought the fiend to its death. Licentiousness has many times attempted to invade respectable society and the family circle in the name of religion, with varying degrees of success, as history informs us, but Spiritualism is now free from its corrupting influences.

I like the way the JOURNAL is dealing with men who trade in bogus Spiritualism, and am much surprised that there are any persons found objecting to its course in this matter. The world has a right to judge of the moral tendency of a cause by the character of the men who represent it; therefore we must declare that Spiritualism shall be represented only by men of good moral character and not by frauds and tricksters.

Every cause should stand on its own merits, therefore I prefer my Spiritualism unalloyed with what some choose to call the general reforms of the day. There appears to be many frothy speakers and writers who have scarcely practical sense enough to enable them to provide a comfortable subsistence for themselves, but who launch out boldly upon the discussion of criminal laws, prison discipline, marriage laws, Comstock laws, etc. Their sympathies are invariably on the side of the criminal, without one word in favor of the honest, industrious, law-abiding laborer who bears the entire burdens of society and who saves it from chaos or destruction. I prefer to leave such questions where they are, in the hands of men who have had large experience in making, practicing and executing laws. They are not all corrupt men, and will undoubtedly lead us out of the criminal wilderness in due time.

I am sorry to observe that a large portion of the Spiritualists are in favor of organizing spiritual societies. Have such persons observed the progress of Spiritualism during the last thirty years in spite of all organizations? and have they failed to see that our greatest troubles came from organizations which attempted to control the matter, and that we certainly would have made still greater progress if no attempt had been made at organization. It is useless to claim that we will do better next time. All history shows that organizations are combinations of a number of persons against the balance of the world; and the more sacred its name or claims, the more power it wields over the human heart, and consequently the greater is the corrupt uses which it is made to serve. History furnishes no exception to these facts.

The JOURNAL could never have accomplished the good which it has done if it had been hampered by an organization of Spiritualists. Unorganized the fittest will survive and the best books, papers and lecturers will be patronized. Writers on spiritual subjects are now criticising each other very sharply. I like to see it. It will make each look well to his points and endeavor to be accurate, which is very necessary in the development of a new science or philosophy.

I will only mention one thing more which I like, and that is the present liberal tone of the JOURNAL towards primitive Christianity. Although I recognize a sharp and well defined conflict between Spiritualism and creeds and dogmas, and all organized forms of priest craft, yet I see no necessity for a conflict between primitive Christianity in its *unorganized form*, and modern Spiritualism. In fact, I consider them identical in principle. The great medium, Jesus, never organized churches, but went about teaching spiritual truths and healing the sick without money or price.

Peoria, Ill. JAMES MONROE.

Letter from Capt. H. H. Brown.

To the Editor of the Religio Philosophical Journal:

Yesterday was the closing day of the Mass Convention at this place. It is ten miles from the railway and yet a large audience filling the spacious hall, was in attendance the whole of the last two days. It is very encouraging to see such interest manifested in the cause; and let me tell you how the friends manage their conventions here; it may help Spiritualists elsewhere. First, arrangements are made with the railroad companies for free return check for all who come by their routes. These are sent to the Secretary of a Convention, and he fills them out and furnishes them to those who have a right to them. Stage routes carry for one-half fare. Then the hotels all have large dance-halls and the keepers have learned that our people are the best to entertain and they put down their rates one-half and entertain speakers free.

The people contribute for all the other expenses. This is an easy way, and one I recommend to our friends everywhere. In Vermont it is, however, easier to get a crowd than in our Western States, save Michigan, which in this respect is the Vermont of the West. There are so many speakers in these states that the cause is kept alive. I mentioned in my notice of the Plymouth Convention a number. Others I had never met before were here; among them one well-known to older Spiritualists, Austin Simons, now passing most of his time on his farm in Woodstock. Mr. S. is a solid man intellectually, and his lectures are good food for the student, and so spiced with quaint ideas and beautiful figures, as to be palatable food to those who only wish to be amused.

Mrs. Abby W. Tanner of Montpelier, gave three addresses, and we were very glad to meet her, for she has an excellent reputation in the State. Behind the medium is a true woman. She speaks in an unconscious trance and we pronounced her discourse the most practical and common sense lecture we ever heard from the unconscious state. She stands on earth and teaches in beautiful language,—homely truths that make us better. She has been confined to her home by cares till of late, and is now to take the field more prominently. She is contemplating a western trip and we bespeak for her a warm reception.

Mrs. S. A. Wiley of Rockingham, was also with us. She is one of the oldest and hardest workers in New England. From far and near she is sent for on funeral occasions, and is peculiarly adapted for such occurrences.

These, with others I have not met yet, make some twelve home speakers, kept busily employed in this little State. Not another State can show so many for the same territory, except it be Massachusetts, and her speakers are not all employed at home.

There is a steady growth of Spiritualism. The excitement of early days is not attendant upon it, but it is now respected, and from an extended tour of months in the State I have not yet heard one sneer or one derogatory remark against it. It has outlived here its days of slander. Would that it had everywhere.

Felchville, Vt., Sept. 8, 1879.

Mediumship, etc.

To the Editor of the Religio-Philosophical Journal:

I have tried to get subscribers here, as at other places, but there appear to be some who do not like your course towards mediums, especially fraudulent ones, and they think no good thing can come out of your Nazareth. I do not believe that any true, honest medium has been permanently injured by anything ever published in the JOURNAL. I confess sometimes to a wish that you did not mow your swath quite so wide, but there is so much truth I must acknowledge it. I desire its full and free expression, on all that relates to mediums and their work. It seems to me that no honest mediums need shrink from a full and free examination of their work, and especially those relating to materializations, as well as all phases of physical demonstrations of spirit power.

I do not depend on the physical phases for my belief in this grand philosophy of life, past, present and to come; if I did, I should confess myself the veriest skeptic alive. I do not believe that I have ever seen anything except the manifestations through Henry Allen and Mrs. French of this city, under test conditions in my own house, and that of Mr. Austin's, also of this city, that I could possibly have taken without a doubt that they might have been fraudulently performed. In every other instance, while I must acknowledge the mediums above suspicion, except in three instances, there would have been no proof to me that the phenomena might not have been fraudulently performed. In saying this I do no honest medium an injury. My experiences in the phenomenal part of spirit power derived through séances given to the public, have been limited, therefore I must be just to all so far as honesty and integrity go, to make up the medium part of the work. My work has been of that character that I cannot doubt the source of its power, and while no one may have been powerfully impressed, I have been convinced of the fact, that a higher intelligence than mine, is capable of working through me what I, as an individual, without that influence, could never have performed. The strong and increasing clairaudient force of my influences, is leading my feet into a new field of work; something that interferes with no other gift, but which from present indications, I shall be enabled to work out something I had not dreamed of until lately.

Let all points of truth be discussed. We are passing through the crucible, and the "refiner's fire" has not yet risen to white heat, and we have not received all of the truth. Her miners must dive deeper and lay open the treasures of the vast realm of the mental and the spiritual, as well as the material universe. God and his angels bless those whose truth and justice to all, will give them that mantle of charity that shall forgive and save the erring.

CORNELIA GARDNER.

The Spirit Form of a Murdered Woman Seen Nightly.

[From the Dallas Herald and Commercial.]

The human race from the beginning down to the present time has been given more or less to superstition, and especially has this been the case with the African, who seems to be thoroughly imbued with the idea that ghosts go forth night seeking whom they may scare out of the wits.

According to the colored people, we have a house situated in the very heart of the city, where hobgoblings are seen in all their terrible phases. The house in question is the little frame shanty on Griffith street, where a few weeks ago Elias Conway, colored, in a fit of jealousy, cut his wife's throat from ear to ear. A number of colored men, exemplarily churchmen, in good standing, aver most solemnly that at the hour of 11 at night, corresponding with the hour of the day at which time the terrible tragedy was enacted, that they have seen it acted over again by spirits, just as it was really done. The jealous husband approaches the yard fence of the shanty while the spirit of his wife sits in the window of his house looking pleadingly at him. He beckons her to come out, when she draws back as if in terror. He enters; there is a scuffle, and then the wife rushes around the building with her throat cut and the blood spirting out in a stream. The spirit rushes to the gate and falls dead, when the ghost of the murderer—who is, by the way, in the county jail still in the flesh and in good health—runs down the street and all of a sudden disappears, when there is a grating sound heard. It is said that Freeman, the colored man, who was the cause of all the jealousy, is visited every night by the spirit of the murdered woman, and when implored by him to speak it points silently to its severed throat and vanishes. The colored folks no longer traverse this portion of Griffith street at night, but go out of their way to shun it. The owner of the house can not rent it at all, so firm is the belief that it is haunted.

Notes and Extracts.

Jesus was a man like other men.

The "Gates Ajar" was sung in spirit life for ages ere it was given to mankind.

It is said that there are two great classes of persons in all communities, the magnetic and the electric.

Paul's injunction that women should be listeners and not directors in religious matters, proves how little he comprehended woman's mission.

Take from the Bible its Spiritualism, take from the Bible every instance of spiritual manifestation and what would the remainder amount to.

It is said that while the followers of Jesus slept, angels came and ministered unto him; and it is recorded of him as saying that should he ask it, legions of angels would come to his rescue.

If there are errors which have followed us down the stream of time, it is our duty to rid ourselves of their influences, and in their stead cultivate a love of the pure, the true and the ennobling.

If there be a future life, what more natural than that the traveler to that shore should preserve his identity and maintain all the mental and spiritual characteristics that defined his life in this earthly sphere.

All that the world knows of Jesus is gathered from the historical records of the past. There is no proof that he ever wrote a sentence in the Bible or Testament, though he claimed an existence prior to the birth of Abraham.

Miss Emma Lollard, of Waco, Texas, a handsome young girl who took strychnine instead of quinine, and who got over the first effects, has since died. Her last words, referring to her deceased father, were: "Oh! brother, I can see father. I am going."

Could the vail be raised what seems now as empty space, would be seen to be a broad field, teeming with human life so closely resembling the now visible world of materiality, that the first thought to present itself would be, is this the end and ultimate of all our lives?

A writer, quoted with approval and indorsement by Prof. Max Mueller, says: "The statement that there are nations and tribes which possess no religion, rests either on inaccurate observations or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travelers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call religion, in its most general sense, an universal phenomenon of humanity."

Religion, as it has been in the past and is at present, with few exceptions, fails to meet the wants of humanity. While there is a fair exterior, the soul life is not fed; its spirit is not kept alive, and women, many times, instead of being ministering angels, seek rather the glittering vanities of an exterior life. Like butterflies, they prefer the sunshine of fashionable life rather than the shade of an actual existence. But while this is true, in a great degree, there are a few who are willing to become instruments of a higher power, and with Spartan firmness, meet the enemies of progress upon an open field, and casting at the feet of titled doctors of divinity the gauntlet of equality, challenge them to mental combat.

Dr. M. B. Weaver.—No man in the country will be more missed than Dr. Weaver. His serene faith, amounting to knowledge, shone up before him through all his sufferings, and he saw the angels ready to guide him homeward. His exit was peaceful and even joyous. He was cheerful to the last. He talked calmly of the change, and encouraged his weeping wife with bright visions of the future and the certainty of their reunion. His *last hours* illustrated the value of Spiritualism to light the way and cheer the heart where theology offers only the "king of terrors." I fear his equal will not soon be found among us. —*Lyman C. Howe.*

The *Spiritual Notes* of London, says: It is some relief to one's overstrained faculties of wonder and faith to find that one is not forced to accept this very staggering hypothesis after all. The same writer gives a case in which the phenomenon produced did not depend on the presence of this mysterious chalk stone that can write through linen. A clean slate was handed to the medium in full light. He held it by one corner, standing up under the chandelier, and the writer held it by the other corner. "He simply made flourishes as if drawing with his forefinger several inches over the upper surface of the slate, and then told me to reverse it. I did so, and there on the under surface was a drawing of a flower, cleverly executed, four inches by six in size." It was executed under extremely satisfactory conditions. The light was full; there was no waiting, no over-strained attention, no singing or music of any kind, and the observers conversed freely throughout the experiment. Lastly, the witnesses were seven in number, and all are agreed as to the undoubted genuineness of the phenomenon as observed by them. Here is ground sufficient to warrant us in accepting the record, and, if we do so, we must offer some other theory than that which did duty on the previous instance, for here was no contact with the slate at all. What was it?

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2. The greater part of its lines are laid with Steel Rails; its road bed is perfect.
3. It is the short line between all important points.
4. Its trains are equipped with the Westinghouse Air Brake, Miller's Platform and Couplers and the latest improvements for comfort, safety and convenience.
5. It is the only Road in the West running the celebrated Pullman Hotel Cars between Chicago and Council Bluffs.
6. It is the only Road running the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winona, Dubuque, McGregor, Milwaukee.
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8. It makes connections with all lines crossing at intermediate points.

The popularity of these lines is steadily increasing and passengers should consult their interest by purchasing tickets via this line.

Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas.

Remember you ask for your Tickets via the Chicago & North-Western Railway, and take none other.

For information, Folders, Maps, &c., not obtainable at Home Ticket Office, address any agent of the Company or

MARVIN HUGHITT, Gen'l Mang'r, Chicago, Ill.
W. H. STENNETT, Gen'l Pass. Ag't, Chicago, Ill.
25-19-27-19

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—62 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE.

Depot corner Wells and Kinzie streets.

Leave.		Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sioux City and Yankton Express	*3:40 p m
9:15 p m†	Omaha and Night Express	‡7:00 a m
9:15 p m†	Sioux City and Yankton Express	‡6:30 a m
10:30 a m*	Dubuque Express, via Clinton	*3:40 p m
9:15 p m†	Dubuque Express, via Clinton	‡7:00 a m
3:45 p m*	Sterling Express	*11:00 a m

Pullman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE.

7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	*7:15 a m
9:15 a m*	Freeport, Rockford & Dubuque	*3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*6:30 a m
12:00 m*	Elmhurst Passenger	*1:45 p m
4:00 p m*	Rockford and Fox River	*10:45 a m
4:30 p m*	Lake Geneva Express	*10:45 a m
5:15 p m*	St. Charles and Elgin Passenger	*8:45 a m
5:30 p m*	Lombard Passenger	*6:45 a m
		*7:00 p m
6:15 p m*	Junction Passenger	*6:15 a m

NOTE.—On the Galena Division, a Sunday passenger train will leave Elgin at 7:50 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

8:00 a m*	Milwaukee Fast Mail	*4:00 p m
9:30 a m	Milwaukee Special (Sundays)	4:00 p m
10:00 a m*	Milwaukee Express	*7:45 p m
5:00 p m*	Milwaukee Express	*10:20 a m
1:00 p m‡	Winnetka Passenger (daily)	‡3:40 p m
9:10 p m‡	Milwaukee Night Express (daily)	‡6:45 a m

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

11:30 a m*	Lake Forest Passenger	2:20 p m
4:10 p m*	Kenosha Passenger	*9:00 a m
5:00 p m*	Winnetka Passenger	*7:15 p m
5:30 p m*	Waukegan Passenger	*8:25 a m
6:15 p m*	Lake Forest Passenger	*7:55 a m
11:00 p m‡	Highland Park Passenger	*10:10 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

9:30 a m*	Green Bay Express	*6:30 p m
10:00 a m*	St. Paul and Minneapolis Express	*4:00 p m
9:00 p m*	Woodstock Passenger	*9:35 a m
4:45 p m*	Fond du Lac Passenger	*10:45 a m
5:30 p m*	Desplaines Passenger	*7:30 a m
6:30 p m*	Barrington Passenger	*8:15 a m
9:00 p m†	St. Paul and Minneapolis Express	‡7:00 a m
10:00 a m*	LaCrosse Express	*4:00 p m
9:00 p m†	LaCrosse Express	‡7:00 a m
10:00 a m*	Winona and New Ulm	*4:00 p m
9:00 p m†	Winona and New Ulm	‡7:00 a m
9:00 p m†	Green Bay and Marquette Express	‡6:45 a m

*Except Sunday. †Except Saturday. ‡Daily. §Except Monday.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
7:50 a m	Davenport Express	7:05 p m
10:30 a m	Omaha Express	3:40 p m
10:30 a m	Leavenworth and Atchison Express	3:40 p m
5:00 p m	Peru Accommodation	10:20 a m
10:00 p m	Night Express	6:30 a m

BLUE ISLAND ACCOMMODATION.

6:55 a m	Accommodation	8:40 a m
8:40 a m	Accommodation	7:45 a m
12:30 p m	Accommodation	9:10 a m
4:15 p m	Accommodation	1:30 p m
6:15 p m	Accommodation	4:40 p m
7:10 p m	Accommodation	6:30 p m
11:30 p m*	Accommodation	*11:00 p m
1:15 p m†	Accommodation	†10:05 a m

*Saturdays and Thursdays only.
†Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 121 Randolph street.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:35 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:05 p m
9:00 a m*	Mobile and New Orleans Express	*7:05 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:40 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:00 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:00 a m
9:00 a m*	Chicago and Paducah R. R. Express	3:35 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:35 p m
5:00 p m*	Joliet and Dwight Accommodation	9:20 a m

J. C. McMULLIN, General Manager.
JAMES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—*Daily except Sundays. †Except Saturdays. ‡Daily. §Except Mondays. ‖Except Saturdays and Sundays. ¶Except Sundays and Mondays. aSundays only. bThursdays and Saturdays only. cSaturdays only.

RATES OF ADVERTISING.

Each line, in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

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INCORPORATED JANUARY, 1878.

CAPITAL STOCK, $1,000,000.

(Successors to R. V. PIERCE, M. D.)

DR. R. V. PIERCE, having acquired a world-wide reputation in the treatment of Chronic Diseases, resulting in a professional business far exceeding his individual ability to conduct, some years ago induced several medical gentlemen to associate themselves with him, as the Faculty of the World's Dispensary, the Consulting Department of which has since been merged with the **INVALIDS' HOTEL.** The organization has been completed and incorporated under the name and style of **World's Dispensary Medical Association,** with the following officers:

Hon. R. V. PIERCE, Pres. F. D. PIERCE, V. Pres.
JNO. E. PIERCE, Sec. LESTER B. SMITH, Treas.

NINE PHYSICIANS AND SURGEONS of eminence and skill have been chosen as the Faculty.

CHRONIC DISEASES of all forms come within the province of our several specialties.

LUNG DISEASES.—This division of practice is very ably managed by a gentleman of mature judgment and skill. Bronchial, Throat, and Lung Diseases treated with the most successful results.

DISEASES OF WOMEN.—Especially are our facilities of a superior order for the cure of all those chronic diseases peculiar to females.

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SURGICAL CASES.—Among the operations which we are called upon most frequently to perform, are those for Nasal Polypus, Harelip, Tumors, Fistula in Ano, Piles, Hernia (Rupture), Hydrocele (Dropsy of the Scrotum), Varicocele, Ovarian and Uterine Tumors, Calculi (Stone in the Bladder), Stricture, etc., etc. We also treat successfully, by a new method without surgical operation, Cancers, Club-feet, Spinal Curvature, and other deformities. (See pamphlet entitled, "Motion as a Curative Agent," sent on receipt of 10 cents.)

Address, **World's Dispensary Medical Association,** BUFFALO, N. Y.

WOMAN

By an immense practice at the World's Dispensary and Invalids' Hotel, having treated many thousand cases of those diseases peculiar to woman, I have been enabled to perfect a most potent and positive remedy for these diseases.

To designate this natural specific, I have named it

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as **the climax or crowning gem of my medical career.** On its merits, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so confident am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the ailments for which I recommend it, that I offer and sell it under **A POSITIVE GUARANTEE.** (For conditions, see pamphlet wrapping bottle.)

The following are among those diseases in which my **Favorite Prescription** has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorrhea, Excessive Flowing, Painful Monthly Periods, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or Falling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriage, Chronic Congestion, Inflammation and Ulceration of the Uterus, Impotency, Barrenness, or Sterility, and Female Weakness. I do not extol this medicine as a "cure-all," but it admirably fulfills **a singleness of purpose,** being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state of condition.

Those who desire further information on these subjects can obtain it in THE PEOPLE'S COMMON SENSE MEDICAL ADVISER, a book of over 900 pages, sent, post-paid, on receipt of $1.50. It treats minutely of those diseases peculiar to Females, and gives much valuable advice in regard to the management of those affections.

Favorite Prescription sold by Druggists.

R. V. PIERCE, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

Physicians.

FREE MEDICAL DIAGNOSIS Send Lock of hair, name, age, sex and three 3-cent postage stamps. Remedies for one month, by mail, Four Dollars. Fever and Ague Specific, Twenty-five Cents.

26 2tf Address: VOGL & ALLEN, BaxterSprings, Kan.

Would You Know Yourself

CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN

Psychometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

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HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE.

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Clairvoyant Healer.

DR. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician,

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Letters should be written, if possible, by the patient, giving full name, age and sex, with a small lock of hair handled only by them, and enclosed in a clean piece of paper.

FEES:—For Examination and Written Instructions, $3.00. If medicines are furnished an additional fee will be charged.

Besides treating successfully all other forms of disease he makes a specialty of Cancer, Catarrh, Piles and Diseases of Females.

Elastic Trusses, for the cure of Hernia, applied, or furnished by mail. Address, Room 52 Merchants Building, N. W. Cor. LaSalle and Washington Sts., Chicago, Ill.

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The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Unitarian Church, corner Monroe and Laflin streets. All are invited.

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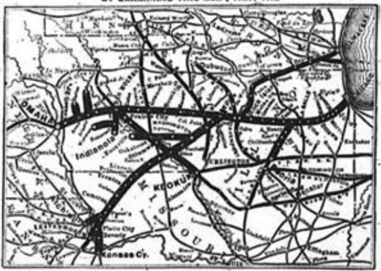
Name the Journal and send full address to Dr. C. R. Sykes, 169 E. Madison St., Chicago. 26 24 27 10

A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



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IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its main line runs from Chicago to Council Bluffs and Omaha, passing through Joliet, Ottawa, La Salle, Geneseo, Moline, Rock Island, Davenport, West Liberty, Iowa City, Marengo, Brooklyn, Grinnell and Des Moines, (the capital of Iowa) with branches from Bureau Junction to Peoria; Wilton Junction to Muscatine, Washington, Fairfield, Eldon, Belknap, Centreville, Princeton, Trenton, Gallatin, Cameron, Leavenworth and Atchison; Washington to Sigourney, Oskaloosa and Knoxville; Keokuk to Farmington, Bonaparte, Bentonsport, Independent, Eldon, Ottumwa, Eddyville, Oskaloosa, Pella, Monroe and Des Moines; Des Moines to Indianola and Winterset; Atlantic to Audubon, and Avoca to Harlan. This is positively the only Railroad, which owns, controls and operates a through line between Chicago and Kansas.

This Company own and control their Sleeping Cars, which are inferior to none, and give you a double berth between Chicago and Council Bluffs, Leavenworth, or Atchison for Two Dollars and Fifty Cents, and a section for Five Dollars, while all other lines charge between the same points Three Dollars for a double berth, and Six Dollars for a section.

What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful prairies of Illinois and Iowa, in one of our magnificent Dining and Restaurant Cars that accompany all Through Express Trains. You get an entire meal, as good as is served in any first-class hotel, for seventy-five cents; or you can order what you like, and pay for what you get.

Appreciating the fact that a majority of the people prefer separate apartments for different purposes (and the enormous passenger business of this line warranting it), we are pleased to announce that this Company runs its PALACE SLEEPING CARS for sleeping purposes, and its PALACE DINING CARS for eating purposes. One other great feature of our Palace Cars is a SMOKING SALOON where you can enjoy your "Havana" at all hours of the day.

Magnificent Iron Bridges span the Mississippi and Missouri rivers at all points crossed by this line, and transfers are avoided at Council Bluffs, Leavenworth and Atchison, connections being made in Union depots.

THE PRINCIPAL R. R. CONNECTIONS OF THIS GREAT THROUGH LINE ARE AS FOLLOWS:

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At ROCK ISLAND, with Western Union R. R. and Rock Island & Peoria Railroad.

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At WEST LIBERTY, with the Burlington, Cedar Rapids & Northern R. R.

At GRINNELL, with Central R. R. of Iowa.

At DES MOINES, with D. M. & Ft. Dodge R. R.

At COUNCIL BLUFFS, with Union Pacific R. R.

At OMAHA, with B. & Mo. R. R. R. (in Neb.)

At COLUMBUS JUNCTION, with Burlington, Cedar Rapids & Northern R. R.

At OTTUMWA, with Central R. R. of Iowa; St. Louis, Kan. City & Northern and C., B. & Q. R. Rds.

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At LEAVENWORTH, with K. P. and K. Cen. R. Rds.

PALACE CARS are run through to PEORIA, DES MOINES, COUNCIL BLUFFS, ATCHISON and LEAVENWORTH.

Tickets via this Line, known as the "Great Rock Island Route," are sold by all Ticket Agents in the United States and Canada.

For information not obtainable at your home ticket office, address,

A. KIMBALL, Gen'l Superintendent.
E. ST. JOHN, Gen'l Tkt. and Pass'gr Agt., Chicago, Ill.

Continued from First Page.

A.—Because your mind won't let you. Your *wisdom* controls your *will*. That is why you are not a free agent. You cannot believe until your mind is enlightened to a truth, and when so enlightened, you can't help yourself. You cannot deny what you know. All genuine belief is by inference, and inference is paramount to knowledge.

Q.—Have you ever met with frauds and humbugs in your investigations?

A.—Yes. I could give you a longer account of failures than I could of success, which taught me the necessity of taking a great deal of profession at heavy discount. The philosophy of spirit intercourse cannot be learned in a day or a year; it is a life study. I take no stock where there are no test conditions, hence I endorse the course pursued by the RELIGIO-PHILOSOPHICAL JOURNAL as being the shortest road to a proper understanding of the subject.

Q.—Are you in favor of organization to forward the movement?

A.—Not at present. Mankind are yet too selfish. There is too little harmony. We must live it before we preach it. The only true way to proselyte, is that your conduct corresponds with your knowledge, and not your belief. Faith with works, by inference is knowledge. Faith without works is of no consequence.

A. S. AVERY.

Morris, N. Y.

Letters From the Tropics

NUMBER FOUR.

To the Editor of the Religio-Philosophical Journal.

The sun-races, as we may be pardoned for naming the brown or black natives of the tropics, are by no means devoid of a certain spirituality. That fine inheritance is in fact common to all. The brute savage, companion to the brute beast, possesses it in some small degree, and it is that holy leaven which renders his elevation possible. It is that which marks the dividing line between the inferior and superior creations; and in proportion to its due activity depends the development of individual or race. Its earlier manifestations, although inseparably united with superstitions of various kinds, still furnish evidence of its saving and refining power. It doubtless forms the basis of that natural religion about which so much has been said and written, as well as of that universal belief, independent of all human creeds, in a future state of existence.

In fact this spiritual element of human nature, in its various stages of growth, forms the basic support of the multitude of creeds, dogmas and theories which have had their countless votaries in the past, and in the present claim a wide allegiance. Reason and probability have little to do with it, so little indeed that it is virtually independent of their restraint. It seems rather the child of poetry and mystery, the unlicensed and spontaneous offspring of those occult elements and agencies which underlie the wondrous fabric of our being, and which no deepest research of philosophy has yet fathomed.

It is not my design, however, to write upon the Origin of the Unknown, or to discuss theories which abler pens, after many ages, still leave enshrouded in the clouds of doubt. But in continuation of former sketches, permit me to remark upon a few of the vagaries of the people by whom we are surrounded.

One of these is the borrowed custom of "waking" the dead. Upon the ninth night after the departed has left this troublesome world for the great hereafter, the room and bed having been left undisturbed meanwhile, a party of friends assemble in the apartment and sing hymns the entire night. In this manner it is believed the spirit of the deceased is consoled and given a final and friendly "send off" into the ghostly unknown. During the nine intervening days and nights, it is believed that the "duppy," as a spirit is called, goes in and out, backward and forward as in life. Food and drink are left for its use and the furniture kept in order. But after the "wake" is over, all is ended. The effects may then be removed and the room re-occupied. Many a night have we heard this not unpleasant singing, kept up at concert pitch with commendable energy, until dawn, and wondered if indeed the foreign traveler had derived any consolation therefrom, or had been cheered forward upon the unseen way.

The belief in spirit return and communion is, I think, very general. In their crude way these people hold fast to a faith in personal existence beyond the grave, quite independent, I should say, of orthodox teaching and control. Nor in many cases, do they seem to dread, as might be supposed, the approach of those whom they are pleased to consider ghostly visitors from another world. This very day a case in point has come under my observation. Living in one of our houses, built about twenty-five years ago by a Mr. Kearney, who soon after died here, and subsequently used for a time for a hotel, there is a woman, of East-Indian origin, who is housekeeper for two gentlemen and occupies a room across a hall-way from theirs. She is middle-aged and intelligent, although entirely uneducated. She says she has seen spirits from childhood and that when very young, would *divide her food with them.* At present she avers that almost nightly, the spirit of a respectable looking white man, who she suggested might be the above mentioned builder and first owner of the house, visits her, that she hears his footsteps plainly in the passage approaching her door, and that she has repeatedly *seen* him in her room. Twice, while in bed, the shadow threw itself down beside her, but when she moved, it vanished. She says she is not at all afraid of it, having always believed that the dead return and that they will do the living no harm. That the woman is quite honest in what she relates, I have no doubt; and I also have reason to believe that similar phenomena are common, although they are not made public, nor are some of the "media" so apparently free from superstitious fear as the person above mentioned. In some cases, the antics reported, would seem to be of a diabolical order, or at least to proceed from the reputed inhabitants of Diakka-land.

Whether these alleged manifestations are of spirit origin or not, they at least indicate a belief, more or less defined and positive, in a life hereafter, be the conditions of that life what they may. The myths and fables of Christianity have perhaps to some extent strengthened and modified this natural Spiritualism, and there is hope that as the spread of knowledge makes all men free from fear and superstition, the happy time will come, even in benighted Spanish America, where the priests of Rome are yet supreme, and the spirit of indolence almost universal, when whatever reality there may be in these things will become matters of established fact. At present it must be admitted that there is very little reasoning done, either *a priori* or *a posteriori*, very little seeking after intellectual or spiritual elevation. Darkness reigns. The services in the churches, with their tawdry tinsel saints and cruel crucifixions, their burning candles and smoking incense, their sing-song Latin prayers and frequent genuflections, differ little, for the better, from the old pagan rites and incantations; while the sign of the cross, often made, and the charms, blessed of heaven (by the priest), worn next the person by nearly all Catholics, to ward off danger and afford protection against various ills, are nothing less than relics of gross credulity and ignorance. These practices are kindred to the fearful and revolting mummeries of obi and witchcraft, in the same soil with which they flourish. But they are simply rudimentary. It is consoling to believe that it is only a question of time, when, under the guidance of the blessed schoolmaster, in one shape or another, these things will gradually pass away and our sunburned friends slowly emerge from the shadow-land of ignorance and the thrall of spiritual slavery.

T. R.

Colon (Aspinwall), Aug. 26th, 1879.

AM I A SPIRITUALIST?

BY DR. C. GRIMES.

But even more earnest than ever, did I ask myself the question, "Am I a Spiritualist," when I read the address of Dr. Fishbough before the First Society of Spiritualists in Brooklyn. Then when I remembered that this address came from a "Father in Israel," some influence (whether good or evil, God knows) suggested: "If this comes from a father in Spiritualism, there must be some degenerate sons.

But, brother and father, let us reason together. If your ideas of what we try to express by the word God, are necessary to be called a Spiritualist, then there is a very large class, myself included, that are of "those without," but if you can show me my error, and help me to cast it out, so far you are my savior, and the one above all others I ought to be looking for. This I promise to the extent of my ability, and further that I will not approach the feast I am invited to in a mulish mood.

The first sentiment I wish to inquire into is found in this paragraph: "Some people will sturdily proclaim their belief in the existence of a God, but when driven to definition, will tell us that their term God means the laws of nature, self-instituted and self executing, eternal and invariable. Whosoever denies that there is an intelligent law-giver, *superior to the law*, certainly denies that which *all* men, in *all* ages, have considered essential to the notion of a God; and hence whatever he may choose to call himself, he is truly and logically an atheist, in every allowable sense of the term." The italics are mine. Here we find God outside of the law, the universe, the all, making them. My statement of the case is, some persons will sturdily proclaim their belief in a God, but when driven to definition, will tell us that their term God means a personal being, that is, having separate and volitional acts, involving the impossibility that any two should take place at the same time, outside of the universe, as well as of its minute parts; from the monad, the animalcule, the blade of grass, and insect, to man, and the 83,000,000 of planets; working upon them as a carpenter works upon a house, outside of natural law; his own actions, and superior to his actions; besides listening to and answering the prayers of his very numerous family; as arbitrary and capricious as any good Jew, Mahometan, or Christian, smiling and frowning, loving and chastening, sorrowing and repenting, creating and destroying, angering and killing, as often as circumstances demanded.

Now, Bro. Fishbough, whoever denies that God is the life, the soul of the universe; that the intelligence and law thereof, is his intelligence and his actions that he cannot rise above, because he cannot rise above himself; that he is the present action in the law and life of every separate individual life, that constitutes the all, the universe,—certainly denies that which the great majority (not all as you say) in all ages of the world, have considered essential to the nature of a God; hence whatever he may choose to call himself, he is truly and logically an atheist in every allowable acceptation of the term, as well as infidel to all he disagrees with; simply because he disbelieves in a God that can and does exist, and believes in one that cannot and does not.

The definition you have "driven" me to, is of the one and only true God, who is an individual entity, so far as the all, the universe is an individual entity, the outlines of whose body you can see day or night, at all times and I know him just as you know all things; as a rock whose, objective outlines you see and feel, but whose inner, invisible life, motions—attractions, repulsions and polarities—you can only know of just as you know of any invisible force, as of electricity, magnetism, etc. That the law of being in its millions of forms, is his intelligence, attributes, actions and character, and just so far as you learn and know the law of being, you know God, and can know just as much of him as you have a will to work for, and a capacity to receive.

The definition you are "driven" to, is of a being that is subjective, that you never did, or can see or know; an ideal myth that can have no existence as a fact, hence, "Whatever you may choose to call yourself, you are an athiest in every allowable acceptation of the term," for believing in a God that cannot and does not exist, and refusing to believe in one, the evidence of which you can have through the medium of the senses, at any time or place. If the definition you have "driven" me to, entitles me to the name, "Pantheist," I accept it and find consolation in the fact, that it is the bed-rock of all theism, and has been held by the most brilliant minds of all ages and races, since the race has had a history. Now for the proofs:

1st. To me the most correct conceptions of spirituality and Spiritualism, is that of the opposite of materiality and materialism, the existence of, and the laws of life, beyond the range of the material, phenomenal and perishable; a phenomenal and unreal universe resting on one that is spiritual, invisible and real; a universe composed of living forces, which constitute one, a unit; that all diversified forms of life and being, are different grades of manifestations of one force, acting and re-acting upon each other; that God is the sun of all life, the universe a bundle of intelligence, thoughts, force, and that each form has just as much of God in it, individualized out of the sum total, as is at any particular time, manifested through it; that if he does exist outside of one form of life, an atom, an insect, and by personal volitions creates or supervises, that he then must for a number so immense, that the spontaniety of human reason rejects it as the climax of all absurdities.

2nd. That the germ from which all God-ideas have been evolved, was and is to-day, the divinity in nature. This we recognize in the first, the Fetish, as the life and power evident in the raging elements, which they sought to appease. The Phalic recognized the same in the invisible and creative principles of generation; the serpent symbols, in the invisible spiritual and entrancing power of the serpent; the Sabeans and Egyptians who solved the grand problems of invisible life and being, and of the attributes of God, in studying the movements of stars and constellations. Do we read from the Vedas of the Brahmins, "The Ganges that flows—it is God; the ocean that roars—it is God; the wind that blows—it is him; the cloud that thunders, the lightning that flashes—it is him; as from all eternity the universe existed in the spirit of Brahma, so to-day, all that exists in his image. When Brahma passed from inaction to action, he came not to create nature, which existed from all time in his immortal thoughts." The thought of Brahma was nature; nature in its entirety, is but God in his objectivity. Pagan Gods were the personification of natural forces with the Brahmins, the trinity of the Gods was but the personification of natural forces—the positive, negative and intermediate.

Very truthfully Max Muller says, "that religions have been a matter of growth, of evolution." Buddhism was the offspring of Brahmanism, Essenianism of Buddhism, and Essenianism, with a small proportion of the original precepts and wise sayings of Jesus, became Christianity at Antioch. Thomas Paine gave us a great and comprehensive truth when he said that, "Christianity grew out of the tail end of heathen mythology." There is scarcely a chapter in the Bible of the Christians, but what contains the visible ear-marks of Pagan religions, to one acquainted with Oriental religious beliefs. In the command to build the tabernacle in the wilderness, with its implements and appurtenances, that was typical of all parts of the visible and some of the invisible universe, we have, "And now look that thou make them after the pattern shewed thee in the Mount,"—Ex. 25: 4 and 26: 30. The Holy of Holies, the darkest conceivable condition, is but a typical of the fact that nature's or God's secrets lay concealed in oceans of darkness to us, where no ray of light has ever penetrated, yet where ages of toil may mine them. Even the robes of high priests, consisting of stars upon a ground work of blue, was an emblem of the royal arch above us: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head—(Rom. 1: 20). Pagan fables, allegories and pantomimic tragedies, mean nothing less than an attempt to learn and understand the nature and attributes of God, from his real actions.

Paul tells us in Gal. 4, "That the affair of Abraham, having a son by a bond woman, and one by a free woman, was all an allegory." It follows as a matter of course, that if the wives and sons were allegories, the father, Abraham, was an allegory. When Melchizedek (another allegorical character), met Abraham coming back from the slaughter of the kings, he blest him, yet he, Abraham, "Was in the loins of his father when Melchizedek met him," neither born nor begotten. It is easy to show that Melchizedek, Abraham, Isaac and Jacob, Rebecca, Sarah and Rachael, were but astronomical figments, besides dozens of other important facts and figures that the Jews obtained when in captivity of the Pagans at Alexandria. The twelve patriarchs, twelve sons of Jacob, twelve tribes of Israel, and twelve disciples of Jesus, were but another edition of the twelve signs of the zodiac, twelve houses of God, twelve months and the twelve Gods of the heathen myths. Jacob when he blessed his twelve sons, gave each one the character of one of the signs of the zodiac.

The attributes of the sun-god, who was born each year at midnight of the 25th of December, and called the Lamb of God, that taketh away the the sins of the world (frosts of winter) from the Virgin of the Zodiac, who had been the Virgin Mary for the Pagan as well as Christian, were given to Jesus to exalt him to the God-head, while the innocent man never dreamed of the thing. The early Christian Father, Justin Martyr, said: "We have made our Jesus to be born on the same day that the sun receives his birth in the stables of Augeas" (thick stars).

Abert the Great is credited with saying: "We know that the sign of the celestial virgin, did come to the horizon at the moment when we have fixed the birth of our Lord Jesus Christ. All the mysteries of his divine incarnation, all the secrets of his marvelous life, from his conception to his ascension, are to be found in the constellations, and are figured in the stars." That is, body, soul and attributes—material, cut, and make-up—a Pagan after the strictest pattern.

In many places God is described by the characteristics of the sun, "That rideth upon the heavens by his name, Jah," (Jehovah—God)—Ps. 68: 4. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency, on the sky" (Deut. 33: 26). "Clouds and darkness are around about him" (Ps. 97: 2). "Then spake Joshua unto the Lord," saying, 'Sun, stand thou still upon Gideon.'" According to some of the best linguists, there has never been a word used for the expression of the idea of God but what its true root was in the sun.

Pagan scholarship has ranked higher than Christian, and the time will come that the discovery of the spiritual idea at the bottom of Pagan fables and allegories, will add new lustre and create larger interest in the Old and New Testament Scriptures of the Christian.

The definition you have "driven" me to, has been accepted by the most scrutinizing thought of all ages of the world; from the star-viewers of Persia and the philosophers of India; from the sages of Athens, to the scientist and philosophers of Germany, down to the seer of Poughkepsie, accepting this basic idea,—

> "That our keen perceptions may rise high or low,
> The divine in Nature, is all we know."

St. Joseph, Michigan.

An Indicator.

If we were a Spiritualist, we should want to be a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago. Even without being one, we do not hesitate to say that we regard it as exceedingly interesting and ably conducted. Its original contributions, while they are inclined to take much higher flights than we can follow, and range amid spheres and spirits and eternities, retain as a general rule a closer contact with terrestrial things than the average Spiritualist is wont to. Its editorials are vigorous and independent, and its selections from exchanges equal to the best we meet. Although a strenuous defender of Spiritualism, it claims to subject the "phenomena" to the tests of science, and to rid the movement of the various species of imposture with which it has been somewhat associated. Its price has been recently reduced.—*The Index*, Boston, Mass.

The Theory of Tides.

[From the Indian Mirror.]

SIR,—No scientific man will deny that science is not yet perfect, and that it requires the labors of many scientific geniuses, of many ages to come, to make it perfect. Many of the scientific theories which are thought, at the present moment, to be perfectly true and reasonable, may prove to be false and erroneous after a time. We have been taught from our early days that the phenomenon of tides is caused by the joint attractions of the sun and moon on the rigid body of the earth and the waters surrounding it. I thought this explanation of the phenomenon of tides perfectly reasonable, true and indisputable, till I came upon the following lines, only the other day, in one of the works of Mr. A. J. Davis, the leader of the sober, scientific, and reasonable section of the spiritualistic fraternity of America:—

"The theories that have been presented to the world concerning the phenomenon of tides have generally been very incorrect. It has been supposed by a conspicuous astronomer that tides were produced, by the law *of attraction*, by the action of the moon upon the earth. This cannot be true; for attraction is not an established principle, especially beyond the atmosphere of any body or substance. To show plainly the impossibility of this being the cause of tides, I will present some of the chief considerations which have an important bearing upon the subject.

"If the moon has any attractive influence upon the earth (more than what consists in the natural relation existing between the two bodies) why, when the moon is in conjunction with the sun, does not the water become *more elevated* on the side of the earth next to these bodies, as might naturally be expected if such attraction existed? Also, substances upon that side of the earth would not weigh near so much as when the moon was otherwise situated. Also, when the moon is on the opposite side of the earth, and the earth sustains a position between it and the sun, why is not the elevation of the water *equal* at all portions of the earth? For, if the moon and sun exert an equal influence, the result should be equal heights of water all over the earth." (Principles of Nature and her Divine Revelations, vol. I. p.p. 244 45)

The objections raised by Mr. Davis against the popular theory of tides appear to me to go very much to disprove it, and betray its fallacious character. But Mr. Davis has not stopped at merely showing the impossibility of the truth of the popular theory of tides, but has also advanced a theory of his own, describing it in two short paragraphs, which I quote below:—

"It is a well-ascertained truth in astronomy, and in the principles of mechanics, that a body rotating, like the earth, on its axis has the greatest tendency to throw off substances in the direction in which it revolves. As the earth revolves from west to east, and, at the present time, once in twenty-four hours, it must, of necessity, produce two elevations of water, specially as the water surrounds the whole globe. Every twelve hours, the water would be elevated at the extreme east and extreme west, or, in other words, at given antipodes of the earth. The elevation of water once in twelve hours is a result of the centrifugal tendency that the globe creates in one-half of its period of rotation—corresponding tides being thus produced on the opposite sides of the earth.

"There are many things operating incidentally upon the water which produce variations in the periods and elevations of the tides, in different places, upon each portion of the earth. A correct knowledge of the law of fluids will at once demonstrate the cause of the whole phenomenon. And it is by understanding the natural tendency of fluids, and that of all other substances, when subjected to a centrifugal force, that the present explanation of the phenomenon will become established beyond the possibility of refutation." (*Ibid* pp. 245 46).

Mr. Davis' objections to the popular theory of the phenomenon of tides, and his own theory about it, deserve the most serious consideration of every student and lover of science. Yours, etc.

JOGINDRA NATH BOZE.

Calcutta, February 23rd, 1879.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Bishop A. Beals will speak at Whittier, Ill., the last Sunday of this month.

Wm. Leighton, a prominent Spiritualist of Keokuk, Iowa, passed to spirit life Aug. 20th.

W. S. Bernard, 71 Horatio street, New York city, keeps the RELIGIO-PHILOSOPHICAL JOURNAL constantly on hand.

JESUS OF NAZARETH.—The scholarly article on our second page by Dr. Wilder, is provocative of much thought and very likely some discussion.

We have received a report of the Nashville (Mich.) Convention, but other reports having come to hand first, they crowd the former out this week. It will appear in our next issue.

The Newry *Reporter*, of England, says that the lectures of the American medium Mr. Fletcher, are attracting "the attention of all the great literary and scientific men of London."

A. J. Davis has had a pleasant vacation visiting among his friends. He is now at his home in Orange, New Jersey, and our readers may expect further contributions from his pen.

A. A. Wheelock, one of our ablest trance lecturers, has been holding forth at N. Haven, Conn. He will be present at the Schroon Lake camp-meeting. He will speak in Stafford, Conn., the Sundays of October.

Mr. Slosser, of Kansas, gave us a call on his way home last week. He related some tests he received at Mott's, last spring, which were very interesting and valuable. He has no doubt of the genuineness of the spirit forms he saw there, and the conditions as he relates them, seem to justify his opinion.

Mr. E. Hersh, formerly proprietor of the Invalid's Home, Jamestown, N. Y., is now in this city. Mr. Hersh is said to be a remarkable healer, and he shows certificates that entitle him to confidence. He is seeking a business partner. Those desiring such an arrangement, may address him in care of this office.

JOSHUA WHITCOMB.—Did you ever see Denman Thompson personate the real, genuine Vermont yankee? If not, then don't fail to see his Joshua Whitcomb. The play is having an immense run at McVicker's theatre. Visitors to the city should procure their seats in advance, as "standing room only" is now nightly placarded at the door. We are glad to see our great hearted brother, McVicker, making money. No man is more deserving of it.

"THE INDEPENDENT AGE."—This highly esteemed exchange comes to us this week with a stirring salutatory from its new editor, Mr. S. Bigelow. His leader has a manly, honest ring, and we have every reason to believe that under his able control, the paper will rapidly recover its lost prestige and acquire large additional influence. Mr. Bigelow is a gentleman of experience, a frank and candid writer; we shall look with interest for his paper each week.

DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, place, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

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Mrs. C. Fannie Allyn, Inspirational, Stoneham, Mass.
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Mrs M. C. Allbe, Inspirational, Derby Line, Vt.
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H. Augir, Palouse City, Wash. T.
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Mediums—Physical Manifestations.

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